

A Preſident for Parentes,
Teaching the vertu-
ous training bp of Children
and holeſome information
of youngmen.

Written in greke by the
prudent and wiſe Phyloſopher
Chæronem Plutarchus,
Translated and partly aug-
mented by Ed. Grant: very pro-
fitable to be read of all thoſe
that deſire to be Parents
of vertuous children.

ANNO. 1571.

Seene and allowed according to the
Queens Inunctions.

¶ Imprinted at London by
Henry Bynneman.

*This little following worke
a parent doth exhort, (wayes,
To trayne his childe in vertuous
in good and godly sort:
In youth to sow the sedes of grace,
of learning and of skill,
Within his yong and tender brest,
to flee and voyde eche yll.*



*The Translatour vnto
children, youth, and parents of
Englande.*

IF pruning herbs do culture vwant,
and lacke their tillage due,
There is no sightlinesse in grounde,
nor pleasure for to vevve.
If trees be graft in barren soyle,
and in infertile grounde,
In sommer time to yeelde good fruite,
they are but seldome founde :
So doth a pregnant minde likewise
full soone degenerate,
In entraunce first to vitall life,
and vvandreth from his state,
Except it be vvell ordered,
and trayned vp vvith care,
And furnished vvith godlynesse,
vvith grace and lerning rare. (things,
For though the earth breeds vvondrous
yvwhose strength & vigour grene,
The sunne and shovvres do increase,
as dayly may be sene :

A.ij.

Yes

The Translater vnto children.

Yet painfull labour must be put,
and faithfull care to suche,
Least vicious luxuriousnesse
impeache it ouermuche.
And eke the skill of things also,
thereto must ioyned be,
That nature may perfourme hir vvorke
vvith all integritie.
VVe see hovv vvylde and brutish beastes
their rigour put avay,
And hagdard natures doo depell,
and violence doo stay:
Suche force there is in care, and toyle,
in labour, and in payne,
In diligent sedulitie:
I haue him knowne certayne,
VWhiche did degenerate from kynde,
by study to depell,
And paynfull toyle his errours vayne,
and grovving vices quell.
Somtyme he that by natures arte,
to gracious things is prone,
Is trapped in fonde fantasies snare,
and soone is farre begone.
If culture, and if order due,
hir cunning doo not trie,
As it dothe happen vnto fieldes,

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The Translater vnto children.
vnhusbanded which lye:
VVherin vve see through negligence
of some rude husbandman,
That thistles and suche choaking vveedes,
'monge corne growes now and than,
VVhen youth growes vp to lustie age,
vwhen strength begins to growe,
And floure of lyfe doth burgen, then
must parents labour shovv,
And carefull be, vwhen that the myndes
of their children full deare,
May bowed bee, vwhen lyke to vvaite
their louing sonnes appeare.
Therefore O chylde, vse thou good things,
that thy pure mynde may haue
His ornamentes more precious
than bodies beaurie braue.
For as the membres haue theyr vse,
so vworthier than they,
Thy mynde is to be polished
vvith studious skill full gay.
Suche riches and suche ieuvels pure,
as vvill adorne thy mynde,
In Plutarchs lore full briefly here,
thou shalt be sure to fynde:
VVhich teacheth thee for to increase
the dowries of the same,

A.ijj.

And

The Translater vnto children.
And to extirpe the spotted by art,
vvhich do thy body maim.
And greater things than these also,
O childe, thou here shalt lerne,
VVhat may become thy riper age,
vvhhen thou doste more discern.
A fruitfull vvorke and holosome too,
vvhich no life vvell can lacke,
That coueteth the bondes of grace,
and vertue not to slacke.
VVhich vvorke bicause in Grekish tong
good Plutarch first did vvrigh,
Vnknowne to many, now it comes
in English to thy sight:
My simple labour in the same
therfore I haue employde,
That thou mightst lern therby t'embrace
vertue, and vice auoyde.
That English parents might suruey,
how Greekish men vvere taught,
The vway to trayne their children vp,
by Plutarch vvhich vvas vvrought.
For countreys cause I tooke this payne,
and trauel herein spent,
VVith adding to the same my marks,
vvhich others haue me lent,
To furnishe poorely this my payne,

The Translater vnto children.

adioyned to Plutarchs lore,
VVhich if it may be fructuous,
to thee, I aske no more:
No hier nor no guerdon, I do craue
for this my payne,
That parents dere may learne therby,
and children, is my gayne.
And to purtray my humble heart
vnto those gentlemen,
To vvhom I haue this dedicate,
this trauell toke my pen.
Yet some I hope vvill vvish me vvell
for this my good entent,
VVhen that they see and do peruse
my labour herein spent.
VVhich if they do they shal procure
me further for to vvade
Hereafter in vntroden pathes,
allure and eke persvvade.
And some perchaunce of learned sort,
vvhen that they do this vevv,
VVill iudge my labour vvell imployde,
and vvorthy guerdon devve.
Suche frendly men do knowv the fruite
that may hereof ensue,
If parents do imbrace the same,
and do their sonnes endue

A.iiij.

VVith

The Translater vnto children.

VWith these precepts that they are taught,
God graunt it further may
The good instruction of your sonnes,
ye parentes, pure I say :
To liue it is a thing full fayre,
I doo confesse and knowe ;
But for to liue in manners pure,
and eke in grace to flowe,
Is greater honour (vwho denies)
therfore see that thou treade
Dame Vertues trace, so shalt thou haue
the lievv of all thy mede.
And after cares, and toyle, and payne,
bothe quietnesse and rest.
And after this once ended lyfe,
amongs the Saincts be blest.





The fruitfull Treatise of

Chyroncus Plutarke, of the bringing
vp of children, and information
of yong men: By the tra-
slater augmented.



INCE THERE is nothing
in a Common weale more
fructuous, noꝛ to a well go-
uerned Realme more com-
modious, than the good bring-
ing vp of children, & right
information of yongme. (* For if we haue
any respect to a publik weale, and be care-
full to haue youth profitable membes af-
terwardes in the same, it is necessary that
Childzens flourishing age bee indued wyth
good and holsome pꝛecepts.+) Let vs now
consider, what may be sayde and spoken
concerning the good education and honest
erudition of the same, and by what mea-
nes, reasons and ways, they may be tray-
ned vp in good maners, honestie, and ver-
tue. * For euen as Hawkes and Faulcons

The summe
and scope of
the vvhole
booke.

A.v.

bar

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bee tamed, and accustomed to come to the
 bande of the Falconer, (which serue vs in
 our hauking :) so vndoubtedly much more,
 tender age, is and ought to be endued with
 saythfull p̄cepts, and tilled with holson
 lessons, that in tyme to come, they may be
 profitable mem̄bers in the cōmon weale,
 and with wisdom and experience, poli-
 tikely administer and gouerne the same.
 The men of olde tyme, as they suffered
 not theyr cattle to stray without a shepe-
 herd or herdesman, so neyther permitted
 theyr children to wander and runne
 at randon licentiously without a guyde, a
 gouerner, or learned instructor. And this
 was their intent, that their childrens ten-
 der yeares myght godly and purely bee
 broughte vp. Therefore the valiante
 Philip king of Macedonia, did not ioye so
 muche that a sonne was boꝛne to him, as
 he reioyced, he was brought to light in A-
 ristotles tyme, that princely Philosopher,
 that of him he myght be taught & instruc-
 ted, to liue well and blissedly. Wylsely
 and truly hath the Poet Horace song.

Philip king
 of Macedo-
 nia, reioyced
 that his sōne
 Alexander
 was born in
 Aristotles
 tyme.

Id oratius.

*Quo semel est imbuta recens seruabis odorem
 testudin. &c.*

The

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The vessell vwill conserue the taste
of lycour very long,
VVith vvhiche it vvas first seasoned,
and thereof smell full strong.
Euen so a chylde, if that he be
in tender yeares brought vp
In vertues schoole, and nurtred vvell,
vwill sinell of vertues cup.

And in the wyng the way of this edu-
cation, it shall not be out of the way, nor
inexpedient, to begin of the birth, and ge-
neration. Wherefore, I wold counsell him
that doth desire to be the father of a ver-
tuous and honourable child, not to ioyne
himselfe, with those kinde of women,
which are deuested of the attire of theyr
shame, and disfurnished of all honestie, as
baudes and common harlots: for such as
of vn honest and vicious parentes bee in-
gendered, and brought to light, through all
their life shall not auoyde the inerpugni-
ble reproches taunts, quips, and nipping
contumelies of their base birth and igno-
bilitie, but at euery houre be a laughing
stock & ready gibe, to those that be prone
& bent to reprehensio, ignominie, rayling,
& casting in the nose of such obscure gene-
ration

How a parent
ought too
marche him
selfe, that
would haue
excellent
children.

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ration. Truly and wisely hath the poet
sayde, meritorious of immortall fame.

ὅταν δὲ κρηπίς μὴ καταβληθῇ γένος ὀρθῶ
ἀναγκη δὴ; εἰκείν τούς ἐκγόνους.

When parentes do not rightly lay
a firme foundation,

Of stocke vnspotted, oft their sonnes
susteyne calumniation :

And proue th'assaultes of fortunes threats
for filthie procreation.

Therefore honest and lawfull birthe,

Honest birch
is the trea-
sure of li-
bertie.

is the excellent and beautifull treasure
of the libertie of sprache, when none
shall haue occasion (what alteration so e-
uer happen) once to be so bolde, as to ob-
iect any brutall obscuritie of vn honest ge-
neration: which thing they must very of-
ten consider, which require the lawfull
propagation of children: for those whose
birth is blemished with spot or blot, or
tainted with the dye of unlawfull co-
lour, naturally are wont to be of an ab-
iect minde, and contemptible courage, as
notably the Poet sayth :

Δυσλοὶ γὰρ ἄνδρα κ' ἄρ' θρασύς πλεονός
τίς ἢ ὅταν οὐνεὶδ ἢ πατρὸς ἢ μητρὸς κακῶ.

That

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That man though he be bolde and stoute,
in courage oft doth quayle,
VVhen he doth knowe his fathers euils,
or mothers faulties staile.

As on the contrary parte, they, (which be
the childezen of excellent and illustrious
parents) be stout, bolde, couragious, fear-
ring no thunderbolts of infamie. Where-
foze I have sounded in hir golden
trump, that doughtie Diophantus, sonne Diophantus.
of worthy Themistocles, ofte and sundry
times glozied, and vaunted, that all those
things which he liked, the *Athenians* al-
lowed and ratified: for sayd he, all things
which pleased me, my mother approued,
and what things my mother counsailed,
Themistocles condemned not: finally
what Themistocles enacted or appoynt-
ed, all the Citie of *Athens* followed and
embraced. Also I iudge the *Lacedemoni-*
ans worthy of perduring praise, for the Archidamus
great magnanimitie, & couragious harts, was amer-
which doubted not, nor adzeaded to punish red by the
by the purse, their king Archidamus, whē Lacedemo-
he had taken to wife, a woman of very nias, because
small stature, and nothing strengly pro- he espoused
porcioned in the liniaments of hir body: a woman of
little stature.
primely

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pruilly reporting that he minded not that
things should come of him, but Quenes,
to gouerne their posteritie. Nowe conse-
quently that followeth here to purpozt &
to reueale also that which our Ancetoꝝ
neglected not, nor without great care o-
uerpassed. And what is that: they willed
and counsailed, that those men, (which
foꝝ the procreation of childeꝝ associated
them selues to the company of women)
should either wholly abstaine from the
drinking of wine, oꝝ at least with great
moderation should drinke the same: foꝝ
suche were wont to glutte them selues
with the loue of wine, and prone to ebri-
tie, which haue their beginning, and are
ingendꝛed of temulent and drunken Pa-
rents.

Diogenes.

Herevpon Diogenes, when he saw at
a certayne time a certayne dissolute,
foolish, and brainelesse yongman, sayd:
ῥαίνοντε ὁ πατήρ σέ μεθύων ἐσπείρε,

Thy father thee begate my childe,
V Vhé Bacchus cups had him beguild.

And as concerning the birth and pro-
paga-

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pagation of children, let this briefe coun-
saile suffice. Nowe wil I speake and de-
clare my opinion of the bringyng vp and
education of the same. Generally what
so euer wee were wont to speake of Arts
Sciences, and disciplines, the same must
wee also speake of Vertues: for we think
that these three things must be concur-
rent and runne together, to the perfite
and iuste operation of the same. Φύσις,
λόγος and ἔθος, Nature, Discipline, cu-
stome or exercise. Out of ech of these three
singular and excellent things doe flowe.
But if any of these faile, and be wanting,
Vertue of necessitie must be imperfect
and lame: for nature without discipline
and erudition, is but a certaine blynde
thing, and Discipline without nature is
maimed and disfigured: and Exercise
without bothe nature and Discipline, is
a great imperfection, and a thing of little
valuation. For euen as in husbandrye,
and well laboured fieldes, it is especially
conuenient and requisite that the ground
be ranke and fertile, & next the husband-
man or laborer cunning and skilfull, and
last, that the seedes be good and fructuous:

Sen

Three things
are required
to the attain-
ment of ver-
tue, nature,
arte and ex-
ercise.

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Pythagoras,
Socrates, and
Plato had all
these three
excellencies.

Seemably, nature is likened vnto the
godnesse of the earthe, the instructor or
master to the husbandman, and the pre-
cepts and holssome admonitions of artes
and sciences are assimiled to the seede.
We thincke I dare boldly say, and firmly
assure, that all these conioyned together,
were in the liues of those, which are
throughe all the world soleripnized, as
Pythagoras, Socrates and Plato, which
haue obtained immortall gloze, and at-
chieued (throughe their celestial wisdom
and surmounting learning) the perpetui-
tie of neuer dying commendation. * Who
commendes not Pythagoras, who praise
not olde Socrates, who extols not Platoes
prudencie? those rare ornaments of na-
tures working. Their vertues conioyn-
ed with nature, Arte and exercise, be
wrapped vp in the serclothes of eterni-
tie, and their praises are and shalbe bla-
sed throughe all worldes. + Therefore we
must needes thincke him farre in Gods
faouour, and replete with felicitie and
singular benefites, to whome God hath
giuen all these three excellencies nature,
arte and exercise. But if there be any mā
which

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which thinketh, that those men which be of base birthe, (notwithstanding endued with wholesome institutio, and trained vp in vertuous exercises) are not able to repay and recompence the defect and want of nature, let him perswade himselfe that he is much, nay altogether deceiued.

Vertues recompence the want of nature in obscure birth.

For as luskishnesse and sluggishnesse dothe corrupt, marre and adulterate the goodnesse of nature, so doth learning and discipline correct and amend the fall and vitiositie thereof. Likewise very easie things do escape and flie those that pamper themselves in negligence, and plunge themselves in the filthie puddles of idlenesse. And the hardest things with diligence, laboure, and sedylitie be obtained and wonne. If thou turne thy eyes to learne the things which in common vse are accomplished, thou shalt sone moste evidently perceiue, that diligence and laboure are moste conuincible to the finishing and quicke persiting and absolution of things. For the small drops of water doe pierce and penetrate the dure rockes and flint stones, and hard iron and brasse with the often handling of the craftes

Of the force and power of diligence both in all other things, and also in education.

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*Labar im-
probus om-
nia vincit.*

mannes handes, are mollified and soft-
ned. But the Carte wheeles bowed and
crooked wyth great force, can neuer come
to theyr olde strayghtnesse, do what may
be done. The crooked & retorted staues of
stage playes cā by no meanes be straight-
ned. But on the contrary part, a superna-
tural thing may be bettered, by the indu-
strie and laboꝝ of those things which are
according to nature. * There is nothing
so hie, so sharpe, so rigorous, so difficile,
which with diligēt study thou mayst not
obtaine. But if desire of learning, desire
of diligence be awāting, the most easiest
things thou shalt proue to be most har-
dest, and nothing at all thou shalt auaille
in learning. Euen as a husbandman, if
he loue his husbandry, shall accumulate
a great heap of riches, while nothing he
shall so muche esteeme, which may call
him away from his husbandry, wherby
he cānot execute all things in their time:
so he which once hath giuen him selfe to
diligēt studies of the Muses, and hath ta-
sted of the pleasantnesse therof, can by no
means be disioyned or seuered from that
diligent labour, but wil perlustrate and
search out the most secrete sanctuaries of
the

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the nine prudent sisters. Aristotle the
splendent lamp of all abstruse things,
was holden with a fervent love to in-
stigate and find out the obscurities in na-
ture: and therefore it irked not him, whole
years, to hear his prudent master Pla-
to, and to use his aid & helpe to search out
natures secrets. By that untired and un-
wearyed studie, he ascended the foot of all
learning, and climed to the top of all sur-
passing knowledge. Solon, the sapient
lawe maker among the Athenians, did
much resemble him also, which in his last
age wold not be undiligent, or slacke his
studie. For when his brothers son in the
potation and drinking, had sung a certain
verse of Sappho, he was so delited there-
withall, that he commaunded the young
man his nephew, to teach him the same.
Who often wold say. *ἡμεῖς οὐκ ἔσμεν
ἀλλὰ ἀνθρώποι, καὶ ὅτι οὐκ ἔσμεν
ἀνθρώποι, ἀλλὰ θεοὶ.* I daily was old ever lear-
ning something: the diligence of Diogenes
is memorizable: Who going to Athens,
went to Antisthenes, of whom he being
oftē repelled & driven away, (for Antisthe-
nes receyved no scholars to teach) wold
not forsake him. Therefore Antisthenes
ascended wth indignation against him,
B.ij. take

Aristoteles in-
dustrie and di-
ligence in sea-
ching out na-
tures secrets.

Solon was
wont to say.
*Quotidie a-
liquid addisc-
ens sensus.*

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tooke vp a staffe to beat and abandon him : but Diogenes to testifie his diligence and good zeale towarde studies, was willing inough to be smitten vpon the head, saying: beat me as long as thou shalt please, but certainly no staffe thou shalt finde so harde, with which thou shalt beate me away, as long as thou sayest any thing. + But doe these things only shew the force and power of diligence? No verely, there be other things innumeros, which most manifestly declare the same. Although a field by nature be good and fertile, notwithstanding if, it be neglected for dressing doth wax barren, and how much it naturally is better, so much is it made worse without tillage: and contrariwise, if it be foule for lacke of good husbandry, & ouergrown with weedes, notwithstanding, (if it be wel labored & tilled) it wil be plentifulfull, and abounde in all good frutes, and straightwayes by course of time bring forth hir receiued seedes & grains. What are trees if they be neglected & had in no culture: do they not grow crooked, and become vnfrutefull: but if they haue their due dressing & timely tillage, they burgen and

A fertile fiede
for lacke of
tillage, waxeth
barren.

Trees if they
be neglected,
bear no frutes.

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and blossome, and timely & abundantly
 yeld their frutes. What is the strength of
 the body? is it not dulled, weakned, enfe-
 bled, and perisbeth with the corruption of
 luxurious riot, euil vsage & custome: doth
 not a weake, feeble, & impotēt nature, by
 exercise and laboꝛous industrie, atchiene
 much vigoꝛ & strength: what be hozses, if
 in time they be well broken & tamed: do
 they not patiently bear their sitter, oꝛ ri-
 der: but those hozses y be vnbꝛoken, & re-
 main vnbꝛideled, what be they? are they
 not wont to be intractable, fierce, shꝛeud,
 curst, & stifnecked: but to what end do we
 admit & maruell at the administration of
 these things? Do we not see by manifest
 pꝛoofe, y the most cruell, terrible, and bi-
 deous beastes by paine, laboꝛ, toile, indu-
 strie and diligence, become meeke, gētle,
 and tame: well & pꝛudently answered y
 Thessalian, whē he was asked, who were
 the most quietest among the Thessaloni-
 ans: euen those (said he) which cease & ab-
 stein frō martial mutinies, and warring
 weapōs. But what need I herein vse ma-
 ny words: for if any affirme y custome is
 durable, & that vertues by custome & vse

Hozses (if they
 bee not tamed
 and broken) be
 intractable.

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obtained be also durable, shall we iudge him to think amisse: no. An example concerning these things will I recite, & so overpasse it. Lyncurgus the worthy lawmaker amōg the *Lacedemonian* (whose fame & excellent exploits be registred in y^e annals of eternitie) toke once two yong whelps having both one dam, and caused thē to be brought vp, the one unlike the other, for the one he made gluttonous, & gourmandised with ravenous paūche, the other he accustomed to pursue the chase, & to finde out by his sagacitie the footings of wild beasts. Afterwards, (whē he had congregated in a frequent assemble, togither y^e *Lacedemonians* to see this sight) he said to them: To y^e attainment of vertue, O ye *Lacedemonians*, vse discipline, learning & the institution and right framing of life is very cōmodious, and much availeth, which at this time I am entended & minded most perspicuously to shew you. Then brought he out bys two divers accustomed whelps, & (causing a pot filled with sodde sops or swil, and a Ware to be placed in y^e mids before the dogs,) uncoupled thē, & let them go. The one pursue

What vse cā do
in education is
shewed bi two
whelpes borne
at one tyme of
one damme
brought vp &
cherished by
the singular
counsayle of
Lyncurgus.

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so, & ran after the Hare, & the other hyed
hastely to the pot. But when the *Lacede-*
monians could not yet diuine no2 conie-
cture what he met therby, no2 wherfoze
he brought forth into the midst of them,
those two diuers natured and nourtered
dogs: Both these (sayd *Licurgus*) had one
dam, but being wyth vnlike vse framed
and taught, the one (yet see) is desirous to
swill and glutte and fill his paunche, the
other applying the chase, and desirous to
hunt, and to follow the footings of wilde
beastes. Thus much of custome, vse, dili-
gence and institution: now is occasion of-
fred to speake somewhat of nourishing of
infantes. In my opinion, it is moste con-
uenable and necessarie, that mothers no-
risme their owne Childzen, with theyr
owne teates and paps: for mothers with
great benenolence & diligence wil cherish
them, bicause wyth a certain intier loue,
& mere affection they tender them which
they haue born & bred: and loue even the
nailes of their fingers. But nursses & fo-
string dames doe vse no true, but fayned
& dissimuled loue: bicause for lieu of guer-
don & reward, they practise their kindnes.

B. iiii.

And

Mothers with
theyr owne
paps ought to
nourishe their
Children.

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And Dame nature hir self both evidently declare, that mothers ought to cherish and battle with their owne milke those, which they haue engendred and borne. And for that cause, to euery living beast that brings forth the young, hath nature granted and giuen, the power to nourish their yong, with their owne milke. And the prouidence of **G D D** by great wisdom hath giuen to womē two breasts, that if it should happen, that they at one birth should be deliuered of two twins, they should haue two fountaines of nutriment. Besides this, mothers are bound to their children with a greater good wil, and a more affectuous loue, and that not incongruently: for the coniunction in liuing, and bringing vp together, is cause of $\frac{1}{2}$ increase of beneuolēce: for brute beasts deuoid of reason, (if they be disioyned and disteuered from those, with whom they were brought vp,) they be desirous of them. Great care therefore muste be employed, and labour bestowed, that the very mothers them selues (as I haue sayde) with their owne breasts and pappes nourish and foster their infants.

But

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But if mothers be with infirmities and diseases oppressed, and be unhealthfull (whiche may happen) or hasten to the procreation of other children, then must nourfes be receaved and gotten, not of the rascall rabblement or rudeft sort, but fuche as be sober, honeft, difcrete, well conditioned and manered: for even as it is moft necessarie & expedient to frame and fafhion the limmes and members of children (as fone as they be bozne) that they growe ftraight and uncroked: fo feemblably is it convenient and moft decent (even from their cradles) to endue their children with good maners, and to frame them up in civill behavious: for infancie is a flexible thing, and fitte to frame to what thing you please, and in their tender minds, precepts and difciplines, with great facilitie are inftilled: but that that is hardened, is with great labour hardlye mollified and foftened. Even as scales and images be in foft waxe unculped and engraueu, fo are difciplines and eruditions infigured and printed in childrens tender minds. And Plato (who directed all his doings by the

If mothers be ficke, or big with other children a nourie must then be chofen that is honeft & sober.

23. b. diall

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diall of discretion, and glasse of vnder-
standing, of skilful reason and learning)
seemeth to me very diligently and lear-
nedly to admonishe and enforme nour-
ses that they sing not to their babes and
suckelings euery trifling tale, bawdy
song, and olde wiues fabled fantasies, lest
it fortune from their cradles, that they
be noursed in folly, and fraught with cor-
rupt manners. Likewise was the passing
excellent Poet Phocillides wont to giue
this exhortation & counsaile. *χρὴ παῖδ'
ἐστ' εὐντα καὶ λα διδάσκειν ἔργα.*

While children be of tender age,
they must be taught most carefully,
Good vworks, as grace and vertue sage,
with vvishdome lore and honesty.

What com-
pany a child
ought to vse
& what play
fellows he
must haue.

And this also can not in silence be in-
wrapped, nor wortheyle oughte to be
pretermitted. Let children haue to asso-
ciate and accompany them such compa-
nions and playfelowes, which be seaso-
ned with goodnes, and endued with ver-
tuous manners, and suche as speake their
language quickly and readily, lest they
vsing the company of barbarous and vi-
cious acquaintāce be infected, corrupted,
and

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and imbrowned of them: for the divulged proverbe was not without a cause vſed: *αν χαλῶ παροικησις υποσκάζει μαθησιν.*

If thou vvith him that halts doſt dwell,
To lerne to halt thou ſhalt ful vvell.

And after childzen grow to ſome maturity of yeres, & be of a riper age, then muſt they be put to ſchole, & deliuered to the gouernment and charge of maſters, Whē a child wherin parents muſt be circumſpect and ought to be very careful, leſt they yeld & cōmit their put to ſcole, childzen impudently to the cuſtody of and what bondſlaues, barbarians, incōſtant, ſickle maſter he & ſlingbained diſards, & vnlettered run- muſt be cō- nagates: that that many men now a daies mitted too ſolow, is very ridiculous, & meriteth gret blame: for parents of their ſeruants that be frugal, & ſtudious of thriſtineſſe, ſome they put to plow and carte, ſome they make mariners: ſome they ſet to marchaundize, ſome they appoynt and conſtitute their ſtewards & rulers of their houſes, and other they make vſurers to fill their bagges: But yf among all the crue of their domeſticall ſeruants they finde a vyle and a contemptible perſon

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Phenix A -
chilles mast.

The rote of
felicite is
good insti-
tution.

person, a blynde idiote, wallowing in
drunkennesse, and prone to luxurious
ingurgitation vnprofitable and vniuerso
foz any thing, to him they deliuer & com-
mit their childzen, without any conside-
ration & aduise: * A great vncarefulnesse
in many parents. + But a studious and
honest teacher and instructour by nature
ought to be suche a one as was Phenix
Achilles tutor, a Phenix in deede foz his
rare industry and diligence: therfore of
all the other things which I will speake
off, the greatest, the most necessary, and
peculiar thing is this, which now I will
portray: which is, that parents seeke out
and choose suche an instructour foz their
childzen, which in life is inculpable, in
maners vncorrupt, in learning excellent,
by experience long taught, sober, honest,
and painefull: foz the fountayne & rote
of honestie and felicitie is good instituti-
on, and learned information: and euen
as husbandmen to their grafts & plants
dug in stakes, and adioyne hedges foz
the safetie therof: so fit, learned, studi-
ous and experienced scholemasters do
instill and plant in the tender yong mind
of

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of their scolers, salubrious p̄cepts, and
holosome admonitions, that they may
burgen, flours, and p̄ceede, as well in
good maners, vertue and learning, as in
age. But who can now a dayes sharply
enough reprehende, and with condigne
tauntes p̄scide those parents, which
(before they haue experiēced and appo-
ned what the masters be) they not once
doubt to cōmende and mancipate their
childzen to ignozant, vnlearned, and su-
spected men of euill life and scelerous
conuersation, polluted in the puddles of
all filthinesse, not able almost to say **W**
to a battledoze: Is not this too ridiculous
and worthy blame? If they do it through
ignozance, it is a very absurde thing,
and altogether intollerable. And what
is that, oftentimes when they know by
other mens repozte the leudenesse and
rudenesse, ignozance, and peruerse beha-
uiour of the instructours and teachers,
notwithstanding to their credence and
charge they commit their childzen: be-
cause they suffer themselues to be won
and conquered with the blandishing
words, and filthy flatterings of those of
whom

They are
worthy re-
prehensioe &
blame which
commit their
children to
rude infor-
mers and va-
nit instra-
ctors.

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whom they be friendly, with a pleasant chaunting tong intertained & gallantly intreated : but such (which with this fauour gratifie their friends) be likened to that man, which being in body enfebled and diseased, relinquisheth the aduise of a cunning and skilful phisition (by whose medicines he might be restozed to his former health) for friendships sake, and through adulation, doth flie to an other, by whom he is brought to the brinck of his bane, and often (through lacke of experience) dispoyled of his life. ¶ To him which (at his friends intreaties and allurements) both prefer a foolish ignorant and unskilfull shipmaster before a trayned, cunning, & experienced guyder and gouernor of his shippe. ¶ O god, what deformitie is this : what follie : what detage : is he worthy to be called a father, which more esteemeth the fauour of his friends, than he regardeth the good institution of his children : Wherefore the old ancient and reuerent philosopher Crates with gret dexteritie of wit and wisdom replenished, oftentimes sayd very well, that (if it were possible) he would ascend
and

Crates.

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and clyme the highest towre and fort in
the citie, to cry out aloude & say: O mor-
tal men, whither are ye caried: whither
runne ye headlong: to what place do ye
precipitate your selues: which with all
your endeuers, labours, cares, and toyls
seeke for money, and gape for gayne, but
do nothing regard, nor make no account
of your child:en, to whom ye leane these
rotten riches. And I may resemble these
parents to him, who being carefull for
shoes regardeth not his fate: many pa-
rents are so blinded with the ambitious
desire of gaine and money, and have so a-
lienated and estranged their minds from
their child:en, that they bestow no great
cost vpon them, but chuse men of no esti-
mation, vile & contemptible to be their
child:ens instructors, which are able to
teach the nothing, but dispised and abiect
igno:ance and errour. * And suche they
elect for spare of money, that are more
fitter theselues to go to scule to be taught
than to take such a charge & burden vpon
their shoulders, as the good instructing
of others: and such now a dayes be idle
fellowes and the moste made of, yf they
can

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Qualis prae-
ceptor, talis
discipulus.

can chat and tel a pleasant English tale,
to delight an vnlearned parents eares,
they haue all the learning in the worlde
and beare the bell, when in very deepe
they be no body, and haue but a shew of
learning, runnagates and wanderers
from place to place: in the ende dishone-
sting themselves, and marring the chil-
dren committed to their charge: for an
vnlearned master can not make a lerned
schöler, *Qualis praeceptor, talis discipulus.*
If suche were utterly refused, and este-
med as shadowes, not able to sustayne
any such vocation, nor maynteyned with
any lucre, then should learned and pain-
full instructours be hadde in more reue-
rence, and better sought out than they
be. Many suche vncarefull parents there
be, and too many of such vnfit and bzain-
lesse teachers, gadders and dishonesters
of themselves and others that be lettred,
diligent and industrious: so that they of-
tentimes (which in deepe be very careful
for their childzens erudition) be oft de-
ceaued, and very ofte are in doubt to re-
ceyue those, that be able lightly to go a-
way with that burden, when they befoze
hane

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haue tasted of the negligence, ignorance,
& folly of other. + Aristippus the courteous
philosopher, well broken in the schole of
ciuill education, not with stupiditie, but
with great vrbaneitie, rebuked & blamed
an insensate and foolish father, depriued
of reason, vnderstanding, & cōmon sense.
When one asked him for what stipends
and rewarde he taught and instructed a
child: for a thousand grotes said Aristip-
pus. But when the mā said in good sooth
master Aristippu, your request and cra-
uing is very great (for I can for so great
a summe buy me a bondman.) Merily an-
swered Aristippus, thou shalt haue two
bondmē, both thy sonne, and him whom
thou hast bought. * Many such inconsider-
ate parents be in Englande, which had
rather giue a thousand grotes for bond-
flaues, sone passing pleasures & pelting
pastimes, than one grote to the good in-
structour of their child. May I feare me,
if Aristippus wer aliue, & would receiue
no child into his schole, vnder the number
of a thousande groates, he shoulde haue
no scholers brought to his schole: or yf
all the trayners vyppes of children were
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so determined to craue, but halfe so
much as Aristippus did, they shoulde
haue very fewe auditors: so colde and
slacke be parents in rewarding the
paynes of paynesfull Aristippus. When
on the contrary part, they can in no thing
so wel bestow their liberalitie, as vpon
them, who haue paynfully deserued the
uttermost farthing, of what soeuer they
receyue of parents, for the erudition of
their children. If the liberalitie of pa-
rents were as great towards Aristip-
pus sect, as it is in trifles & gewgawes,
to make their children yong lords be-
fore the time, I am perswaded that ther
woulde be many more diligent & payn-
full Aristippus than there be, & an infi-
nite number of better scolers in the cir-
cuite of one shire, than now in a whole
realme: so little regarde haue some pa-
rents to their childrens erudition. + And
to be briefe, is not this a thing full of
absurditie, and worthy reprehension, to
accustome children, to assume and take
their meate with their right hand, & to
rebuke & blame them with great seue-
ritie, if they take it with their left hand?
and

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and to haue no care, no remozse, no regard, to haue the seasoned with holsome lessons, & indued with good lerning, vertue & ciuilitie: what happeneth to these wonderful parents (if god say amen) after they haue nozished euilly, & instructed negligently their childzen, I will briezly shew. After they come to mans estate, and grow to moze riper yeares of discretion, they abhoze the healthful way of liuing, they contemn good order and institution, they despise al godlines & godlinen, they regard not holsom admonitions, & imbroyne theselues in the sink of al filthy voluptuousnesse, & scurriliti, & precipitate themselues into all seruile sensualitie, & inordinate beastlines: then at length it repents the (when all time is past) and then their heartes be frozen with the colde of sorow, then they graue, mourne, and lamente, that they were so vncarefull, and so rechelesse in instructing their childzen, and in training them vp in godly feare, vertue & lerning. Pethelcse, when as they be so far sotted in brutishnes, & so long

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mar.

Those childre
whiche be vncarefully brought vp by their parents, liue very viciously.

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marched vnder pelting pleasures some
battered banner (that by no means they
can be amended, and reduced to godlye
lyfe) then wayling is their wealth, grie-
uance their guerdō, lamēting their liew,
mourning their mede, sorrow their sause,
and altogether excruciate and torment
themselves for their childzēs facinorous
mischiefes: for some of them giue vp the-
selves to tryfling flatterers, and parling
parasites, a scelerous and pestilent kind
of barlets, whiche deprave and corrupt
all youth, and blast towarde yongmen,
with the winde of execrable behauour,
filthinesse & brutalitie: other some haunt
harlots, and vile noughtie womē, proud,
disdainful, malicious, adorned with sum-
tuous apparell, but yet disgarnished of
all shame, honestie, and good manners:
other some vse beastly bellychære, and
are enrachined in gourmandize and
gluttonie, minding nothing but to pe-
ster them selves in riote, drunkennesse,
and surfette. And some againe imbue
themselves with fresher evils: they com-
mit abhominatiō, follow adulteries, and
im

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embrace all kinde of libidinouse lustes,
 moſte horribly, ſo that they ſticke not
 to buy only pleaſure with death. Which
 yf they had bene well nurtred and in-
 ſtructed vnder a wiſe maſter, and expe-
 rienced inſtructoꝝ, doubtleſſe they would
 neuer haue been in theſe matters immo-
 rigerāt and diſobedient to their parents:
 neither would they haue caſt themſelues
 into ſuch irremiable gulphs of peremto-
 rie perilles, but would haue ben memo-
 rous of Diogenes leſſon and exhortation,
 which in words ſomewhat impoꝛtunely
 but in deepe truly, gaue this admonition,
 ſaying: Enter into ſome brothel houſe oꝝ
 ſtewes, to lerne and vnderſtande that
 there is a difference betwene vile and
 precious things. *Diogenes thought, yf
 they ſhould enter into this houſe of bau-
 dꝝ, to beſee and diſcerne the filthineſſe
 there practiſed, it would make them eſ-
 chue and vtterly abhoꝝre all ſuch vicioſi-
 tie. + To be bꝛiefe, the thing that now I
 will relate, I iudge to be pondered ra-
 ther as an oꝛacle and infallible trueth,
 than as an admonition. In theſe, the
 firſt, middlemoſt, and laſt thing is good

Diogenes his
 admonition to
 yongmen.

Of the force &
 neceſſitie of
 right inſtitutiōs
 and of the col-
 lation and pro-

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and

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prie of the
goodes of the
munde, goodes
of the body, &
goods of for-
tune.

Nobilitie.

and diligent education, lawfull institue-
tion, and skil of things, bicause I know
and think these to be commodious, and
profitable to vertue and felicitie: and al
other humane goods be transitory, fraile
caduke, momentane, perduring a very
little tunc, not worth the labour, payne
and toyle, which men bestow in obtay-
ning & getting them. Nobilitie doubtlesse
and the discent from noble progeny is a
splendent thing, but such a good as lineal-
ly procedeth frō our progenitors. * And
without vertue which engendzeth no-
bilitie, there is no respect of nobilitie:
but if any be vertuous he shal easily come
to no fained & dissimuled nobilitie (whi-
che issues out of lineal discent and pro-
sage) but to true nobilitie, which hath
vertue, whose rewarde is nobilitie: for
with only vertue is true nobility gottē:
if any excel & surpasse in the resplendēce
of noble kinred, & in the mean seasō live
vitiously & is deuoyd of all vertue, thou
canst not rightly cal him noble. Turne
to the first beginnings of nobilitie, and
thou shalt finde, those to haue gotten the
images of vertue their rewarde, which
at

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at home in ciuil administration, and in warre in shooke of shield, haue excellently behaued them selues, by the ayde of vertue, which both nobilitate those that be obscure and base of birth. Therefore Phalaris (I remember) in an Epistle Phalaris: to Axiochus after this sorte reasoneth of Nobilitie: *Ego prater virtutem nullam agnosco Nobilitatem*: that is, I beside vertue knowe no nobilitie. *Reliqua vero cuncta fortuna aestimo*: all the other things I esteeme to be in fortunes power. For a man borne of a very lowe degree (if he be a vertuous scoler) may come to be the most noblest of kings and other men: and contrariwise one borne of good parents may some become euil, and more ignoble than him selfe, and the vilest of all other. + Men ought therefore to glory of the prayles of the minde, and not of the nobilitie of their ancestors, blemished and quite extinguished in obscure posteritie. Well reasoned Democratus, and Democratus rightly thought of nobilitie, which sayth: *Secundum nobilitas in bono validoq, corporis habitus est: hominum autem in bonitate moru*: that is, the nobilitie of beasts is in

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the

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The good and valiaunt habite or state of
the body: but mannes nobilitie is in the
goodnesse of manners. And Martiall re-
porteth in this wise: *Nobilitas sola est
atq; unica virtus.*

Onely vertue certainelie
Is sole and vvhole nobilitie.

Claudian also woorthilie hath giuen this
admonition: *Virtute decet, non sangui-
nis, Sola perpetua manent, subiecta nulli,
mentis atq; animi bona.*

It doth become full decently
all men in vertue for to stay,
And not to bloud to clyne truely,
or vnto noble stocke full gay:
For vvhv the only giftes of minde
subiect to nothing do remayne,
In vigour shall vve dayly finde
continually, and neuer stayne.

Richesse.

Richesse in value be great, and in deede
precious things, but yet they be in for-
tunes power, and hang balanced in for-
tunes skwoles: for sometime fortune takes
them away frō him that inioyeth them, &
intrudeth thē vpon him which hoped not
for them. * Riches make men dote, and
moue them to all euilles, while they see
that

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that by the helpe of riches they may obtaine eche thing but vertue. Alexander the great that famous conqueroure, (before he enjoyed the *Persian Monarchie*, and yet kept himself within the narrow limites of *Macedonia*) did in his minde conceiue the great woꝝkes of vertue, and with excellent manlinesse, inferred war to the *Persians*, and atchieued it with no lesse traꝑe of manhode. But after he had subiugated and brought vnder hys dominion the *Persian Monarchie*, & superfluously flowed with all riches, as he which had subdued *Persia*, and almost had conquered the whole world, could not conquer nor tame himselfe, which did precipitate himselfe headlongs into vile vices, through the copious affluence of goodes and riches. Who when his riches were few and meane, was relucient, and esclarished with fortitude, temperance, chastitie, and clemencie. As soone as he increased with the accesse of so many kingdomes & riches, he doubted not to take vpon him vnfit and base apparel, vnworthy of such a stout *Macedonian*, and to cast himselfe into all kinde of luxurious riot, & in drun-

Riches cast
Alexander
into vile
vices.

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Ninus In-
rior.

Lycurgus
caused mo-
ny to be ba-
nished out
of Sparta.

Solon.

Euripides.

kennells and tossing of cups, to flea bys
best friends, that now it was safer for an
enemie than a frēd, to be conuerfant with
him. So Ninus the yonger, lived more
abiect than any shamelesse woman, dissi-
pating and wasting the goodes, which his
father by manlinesse and fortitude acqui-
red. Therefore the learned lawmaker
Lycurgus iudged money (which is the
strongest instrument, and strength most
mightis of riches,) to be relegated and a-
bandoned by him out of *Sparta*, as the be-
ginning and fruteful mother of all vices.
Likewise Solon the sapient sayde, riches
is the mother of saturitie, and saturitie
engendzeth crueltie and violence. With
him doeth excellent Euripides assent: who
sayeth, πλοῦτος ὕβρις ἐκτεταται. Riches breeds
iniurious contumelie. Wither may
Diogenes the Cynike his testimonie
come, which affirmed, that riches were
nothing else than the coverings of ma-
lice. For the aboundance of ryches is a
marke proponed to suche as doe their de-
uoire to cutte Purples, to robbe chests,
to filch & pick, as light fingred fellowes,
malignant seruants, sycophants, cauillers,
makers

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make strifes, factious and dissensious personnes, and whych is the moſte greateſt euill of all, they often fall to the lottes of them which be the moſte pernicious and leudeſt lubbers. And riches open the wyndowe (ſayeth Iſocrates) to ſcuthfulneſſe and idleneſſe, which two thinges thoſe thinke they haue obtayned, which ſlowe in the aboundance of riches. For they perſuade them ſelues, that goodes myniſter idleneſſe, and expences (as they doe in deedes) to filthie pleaſures. If any abounde in riches, he will not labour, he neglecteth vertue, he contemneth all honeſt paynes, and cleaues (as a burre) to ſluggiſhneſſe. Such a one was Pirrhus Pirrhus. y^e king of *Epirus*, who about to proclaime warre to the *Romaines*, when Cineas asked him whye hee would proueſke the *Romaines* with warre: answered that he deſired to adiecte *Italie* to his kingdome. Cineas ſaid againe: if thou ſhalt conquer *Italie*, what then wilt thou bee a king? Pirrhus answered: then will I aſſaye to ſubdue *Cicilia*. Cineas ſayde agayne. What wilt thou then doe? He answered: I will wallowe then in delytes, I

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Socrates.

Glorie.

Beautie.

Nereus.

I will turne to my pleasures, I wil murtherate my selfe with riot, we will drinke and quaffe, and passe away the tyme in pleasant idlenesse. Soe howe riches (as soone as they come) inuite vs and moue vs to luskithnesse, ignaue, and idlenesse. Likewise the sapient old father Socrates sayd, that riches stay al the actiōs of vertue and honest life: and as long and loose garments let the bodyes, so doe infinite riches harm the soules: + Glozy is a beautifull thing, and a trickste oznamēt: but vnsustainable, vncōstāt, and soone is altered. It is but an image y^e goeth and commeth soone fading away. Beautie is a thing which all desire to haue, but it dureth a very small while. * There is so great inconstancie in beutie, that it can not resist and withstand olde age. Euen as winter taketh away all the flourishing face and springing grēnes of the spring tyme and sommer, so doth olde age appropinquating, destroy, wast & annihilate, al youthful comelynesse, and lusty elegancie.

Nereus the fairest of the *Grecians*. (being now waxen olde) if in a glasse he beheld his face, he knew not y^e same brightnesse

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nesse of beutie which in his youth he had.
And Helena (that floure of fairnesse, and
the chiefeft iewel that euer beantie had)
in hir age suffered the like defozmitie.
For whome (being in the floure of hir
greene yeres) the Grecians and Troyans
were turmoyled in their ten yeres war:
but when she was old and well stroken
in yeares, neither shepheards noz swine-
herds, muletours noz horsekeepers, wold
take vp hostilitie to enioy hir. Likewise
Penelope the chaste in hir letters (wherin
she calleth home hir louing Visses) com-
plaineth, saying: that hir beantie (being
now an olde woman) is by the default of
olde age abandoned and polluted. Ther-
fore the fountaine of Romaine eloquence
and beantie of Italie, Cicero doth thus re-
son of the instabilitie of the same: *forma
dignitas aut morbo deflorescit aut vetustate
extinguitur.* The floure oz excellencie of
beutie either by discase decayeth, oz with
old age defloueth and blemisheth. Here
may Nasoes testimonies come in, who
sayeth:

Helena.

Penelope.

Cicero.

*Ista decens facies longis vitiabitur annis
Rugae in antiqua fronte senilis erit.*

This

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This comely face and beautifull
long yeres shall vitiate,
And vvrinckles be in vvithered browes,
vvhere beautie vvvas of late.

And againe: the same Naso sayth.

Ouidius.

*Forma bonum fragile est: quantumque ac-
cedit ad annos,*

Fit minor, et spacio carpitur ipsa suo.

Nec semper viola, nec semper lilia florent:

Et riget amissa spina relicta rosa.

Beautie is a goodnesse fraile,
and in short time decayes,

And vvhen it cometh vnto yeres,
it lessens and repayres.

And is consumed in short space:
nor Violets alvvay,

Nor Lillies euer do encrease
and flourish, but decay.

And vvhen the Rose is lost, the thorne
doth vvax full stiffe straightvvay.

Infirmities, malady, sicknesse and disease,
do corrupt the valiant and beautifull con-
stitution of the body, as daily experyence
sheweth. Iob the iust befoze he was exul-
cerated with sores, did wonderfully sur-
passe in beauties giftes: but after he was
excarnificated and tormented with skin-
king

Iob.

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king sores, he lost all the trimnesse and
brauenesse of his beautie, as his friends
witnessed which scarcely knewe him to
be the same he was. If any be entriked in
disease, he feleth the decencie of his beau-
tie perith, and scarcely the shape of a man
to remain. Therfore Seneca rightly saith:
*Res est forma fugax: quis sapiens homo cen-
sidat fragili.*

Beautie is a fading thing,

vvhath vvhise man vvhill haue trust therin?

Eteocles spake thus vnto a certain yōg
man glozyng in the fairnesse of his form
and face. Art thou not ashamed to auarice
& lift vp thy crests, and to be so proud for
the gifts of beautie, whose vse is graited
thee, and not propriety, & that for a very
smal time. Welth is pzeious and delecta-
ble, but very mutable. + Bodily strength
is woorthy emulation, but with disease &
maladies it is defrayed & debilitated, and
with old age (as beautie before) is expug-
nable. In fine, if any trusteth to h strength
and vigoure of his body, & proudly reioy-
seth therin, he is quite deceiued. * Let the
huge Cyclops be exāple, whom h fortitud
of Vlisles, seasoned w wisdomie & reason,
brought

Eteocles say-
ing to a yōg
man boasting
in his beau-
tie.

Health.
Strength.

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mans strength
is much infe-
rioure to the
strength of
beastes.

Vnderstan-
ding and re-
son be the
two cheefe
things in the
nature of
man.

brought to a miserable kind of life, while
he puld out his eye. Bulyris, Geryon, Ca-
cus, and Milo Crotonias may hither be
fetcht: and the too much presumption of
their strength, vtterly ouerthrowe the
Giantes, which aduentured to depell Ju-
piter out of his Emperiall seate. + Howe
much is the strength of man inferioure
and lesse than the mightie power, strength
and hardinesse of other beastes? I meane
of Elephants, Bulles, and Lions? In hu-
maine things, erudition is only immor-
tal, diuine, and neighbour to diuinitie.
And two things there be most peculiar
in the nature of man, vnderstanding and
reason: Vnderstanding ruleth reason, and
reason is obsequious and moztigerant to
vnderstanding: which no fortune batter-
reth downe nor conquereth: which no
obscuration or flaunder taketh away,
which no infirmitie infecteth or depa-
ueth. which no old withered age doth de-
uastate or destroy: For only vnderstan-
ding in olde age perseuereth in his vi-
goure, and is then yonglike. And tyme,
(which consumeth all other things) to old
age ioyneth science, and adiecteth great
expe-

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experience. Neither warre (which after
the manner of a swift running river dra-
weth and chaungeth all things) can euer
take away vertue and learning. * What How precious
which, nothing of al other things is moze vertue and ler-
splendent or constant, as mark now and ning be.
thou shalt learne. For vertue dothe giue
vs that glorious light of Nobilitie, wher-
with we moſte relucēt appere in all
menes eyes. Neither doth it suffer vs or
oures, to lurke in secrets, or in duskous
denmes, but calles vs out, and makes vs
manifest. Euen as a towne that is situate
and built on a high hill, is in all menes
eyes most manifest and apparant: euen
so vertue (in whose brest it is enrachined
and rooted) suffereth not him to lurke and
lie in darke dungeons and vnyghtsome
holes, but doth illustrate and illuminate
him, and ſperpleth his fame and commū-
dations, throught all the tracts and costes
of þ world. What ſo extreame darkneſſe
can oppreſſe and obſcure the fortitude
and magnanimitie of king philips ſonne
Alexander the great? Of Iulius Cæſar,
renowned Prince, or of other noble and
inuidioꝝous perſonages? What darke-
neſſe

D.J.

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nesse so obscure canne obtenebrate the
iustice of Aristides, the integritie of Pho-
cion, the liberalitie and munificence of
Cinon, and the most absolute vertue of
Socrates? Yea, what portion at least of
Vertue (which in any, in all worldes
hath shyned) hath not bene by the benefit
of vertue chalenged and called from the
destruction of Oblivion? Wherefore ver-
tue is thus notablie described of Cicero.

*Virtus secū-
dum Cicero-
nem.*

Out of vertue
flow all good
actions.

*Virtus est affectio animi constans conveni-
ensque, laudabilis efficiens eos in quibus est:*
That is, Vertue is a constant and conue-
nient affection of the mind, making them
laudable, in whome it is. And vertue by
hir selfe is laudable: out of which all ho-
nest willes, sentences, actions, and all
ryght reason commeth and floweth. All
other goddes fade awaye and peryshe,
only Vertue neuer dyeth. It canne not
be taken away, neyther wyth shyppes
wzacke, nor wyth fyre it is lost, neyther
wyth the alteration of Tempestes nor
tymes it is chaunged, wyth which who-
soever are indued, they only are riche:
they only possesse thyngs bothe fructu-
ous

ous
com
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C
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least
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ous and perdurable. And they only are content wyth that they haue. It neuer forsaketh man in olde age: for vertue *Virtus sen-* is the best viandzie of olde age, wher *Etus vici-* by the difficulties thereof are moſte eaſy *cum.* ſely borne.

And Cato in Tullie ſayeth (reasoning of olde age with Scipio and Lælius) thus.

Aptissima sunt omnino arma senectutis artes exercitationesque virtutum, quæ in omni ætate culta cum diu multumque vixeris, mirificos adferunt fructus, non solum quia nunquam deserunt hominem, nec extremo quidem tempore ætatis, quanquam id quidem maximum est: Verum etiam quia conscientia bene actæ vitæ, multorumque benefactorum recordatio incundissima est.

Cato by experience was taught what effect vertue traded, and wher and when it tooke place, being old him selfe, and replenished wyth this excellent iewel. Euen as Salte dothe conserue and keepe flesh from corruption and stench: so only vertue doth defend vs and our myndes, least that we come into the dungeon of corruption and destruction.

Ed. H.

So.

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Antisthenes.

*Artes & di-
sciplina vir-
tutis magi-
stra.*

Socrates, Epaminondas, Pelopidas, Ari-
stides, Publicola, Fabritius and many more
learning lampes of pure life, obtayned
not the bryghtnesse of their immortall
glozy by riches: (for if you beholde their
riches, they were power than Iros) but by
vertue they atchieued their neuer dying
fame. Antisthenes sayd, that vertue was
an armour that could not be taken away.
A sword and a buckler are smittē away,
but a wiseman and vertuous, is neuer
vnarmed, and neuer can be conquered.
Artes and disciplines are the mistresses
of vertue, without which our life is not
wozthy to be called a life. Therfore Dio-
genes rightly now and then exhorted me,
that they shuld much esteeme good letters
and erudition, saying: erudition to yong
men bringeth sobrietie, to olde men com-
fort, to poore men riches, to riche men an
ornament. For sliding and slippery youth
it restrayneth from intemperance, and
the discommodities of old age wyth ho-
nest solace it lenifies and asswageth: it is
to poore men their necessarie prouision,
and it doth locupletate and enrich their
treasures, chestes and bagges. Nothing
sayth

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(sayth Tullie) is moze excellent than sci- *Nulla res*
 ence: for with studies and learnings pro- *scientia pra-*
 speritie is adozned, and aduersitie ayded. *stantior.*
 Ladislaus king of *Hungarie* and *Bohemia* Ladislaus king
 (when he was conuersant at *Rome*) said: of *Hungarie.*
 that they were no men that were igno-
 rant in good letters. Whē Aristotle was *Aristoteles.*
 asked, what the learned differed from the
 vnlearned, sayeth he: *qua uiui à mortuis,*
 as they that be aline, do differ from those
 that be dead. And Alphonfus king of *A-*
ragon, that he might demonstrate the ex- *Alphonfus.*
 cellencie of learning (which surpassed al
 things) sayd, that he had rather lose all
 that he had, than one iote of his learning
 should perishe or fall away. For he that
 is learned, can acquire riches when he
 will: but a richman diuē to pouertie,
 seldome or hardly recouereth his goodes
 againe. Aristippus once tooke shippe, and *Aristippus.*
 going to sea, had shiptozacke and all hys
 Citizens: (he being with the rest cast vp-
 on the shoze, and all the rest mourned
 that they remained in an vnknowne and
 foraine Countrey, wanting all necessa-
 rie prouision and needefull things) by
 chaunce Aristippus marked the *Mathe-*
D. iij. matis

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maticall Schemes or Figures (whiche lay in the shoze) wrytten in the sande: and warned his fellowes to be of good courage: For (sayeth he) *cerno hominum vestigia*: and entring into the next Citie, he found out those, which were the students of good Disciplines. Of whome he and his was courteously receiued, and with great humanitie and gentlenesse entertained. Whereby may it appeare, that learned men (where so euer they come) may mainteine and nourishe them selues. Whiche Aristippus (remayning there long, and his Citizens being defatigated and irksome of their continuall stay, going to him, ready to take their iourney, and asking him whither he would haue them doe for him any errand or message at home) sayd: shew to my Citizens, and request them, that they endeouore themselves to obtaine such riches, which with shipwack may not perishe, but may swim out with him, that possesseth them. Euen so y^e fornamed Alphonfus a learned Philosopher and princely king, called richme that were vnlearned, *aureum vellus* a golden fleece. In deede learning doth neuer

Learning doth
neuer forsake a
man.

for

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forlake a man, it is alwayes present, it is alwayes a helpe, a succor, and comfort, what so euer betides him that enioyeth the same. All other things sodenly fade away and decay, only learning being deep rooted in mannes brest, neuer shrinketh, but standes immoueable. When Diogenes was set to be solde, and was asked of the cheapers, of what condition and state he was, and what he knew chesely more than others: sayd he, I am a Philosopher, & *hominibus praeesse scio.* And Stilpho the Philosopher of Megara his answer to king Demetrius, is worthy of perpetuall remembraunce. When Demetrius had subiugated brought into bondage, and leueld with the ground the citie, and asked Sulpho whether he had lost any thing, or sustained any damage by the sacke of the towne, (when his wife & children were burned in the fire, and he only escaped,) answered, he had lost nothing: for vertue is not exponed (sayd he) to war and weapons, neither doth battaile pray vpon or spoile learning, I haue reason & learning yet, why should the other things be rather mine than those, who haue besieged thē?

Diogenes answers to them that cheaped him.

Stilphoes answer to king Demetrius.

D. iij.

Alb

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*Socratis re-
sponsum.*

Olde Socrates answered also seemeth consonant to this of Sulphores: for when Gorgias (as I suppose) asked him, what opinion he hadde of the great king, and whither he thought hym happy and blissed or no? He denyed that felicitie was put in fortunes goodes and things of casualtie.

Dionysius.

Dyonisius the yonger banished his Realme for his Tirannie, (when one asked him, what Plato and the studie of Philosophie profited him?) sayd: that I may with a quiet minde abide the alteration of fortune, thereby I learne. For being abandoned and depelled for his Tirannie, he became a Scholemaister: and with that kinde of lyfe solaced his aduersitie. And bica his Example may hyther be fetcht, who (when his Citie was wonne by the enimie) went out of the Citie, conueying nothyng he hadde away, when all the rest wer loded with their package. And (being asked, why he alone toke his iourney without burden) answered: *Omnia mea mecum porto.* And Nero the Romaine parricide, (although he did felow things right, when

Bian:

*Omnia mea
mecum porto.*

*Nero the Ro-
maine tyrant.*

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When it was foretold him by the mathematicians, that he should be driven from his Imperiall dignitie) laid: *Quæuis terra alit artem.* Supposing that he had so much profited in musike, and in other disciplines, that in what place of the earth soever he came, he should for his erudition be had in estimation. See parents the effect of learning and vertue, see the instabilitie of all other goodes, riches, beautie, glozy, & health, fade, perish, passe away, come and go, learning and vertue neuer stagger, alwayes be constant, neuer change. If you wil therefore haue your children shine with the brightnesse of vertue and learning, of necessity you must frayne them vp in the same, and see them instructed from their cradles and tender nailes, that they may to the last end of their life perseuere, & remayne in the same: but if they be not instructed from their yeres of infancie, and seasoned in the same, and seriously exercise vertue and learning, they maye perhaps easily be depelled therfro: euen as, if thou shalte heare any thing in thy childhode, or do any thing in thy youth,

D. v. thou

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thou dost remember it alwayes, and canst neuer forget it : but if thou shalt eyther beare, read, or doe any thing in thy elder age, the memory therof some vanisbeth away : so if in thy yeres of infancie thou shalt be put to discipline and vertue, thou shalt with vse and custome so learne it, that thou mayest neuer forget it. For what way any walkes in, when he is yong, the same way shall he tread when he is olde. But if thy childe, in any other age than childehode, apply his minde to learning and vertue, perhaps many things may happen in the meane season, to auert and turne his minde from it, when not yet it hath soundly taken roote in his brest. Wherfore answered Agesi-
laus, when he was asked, what things chiefly children shoulde learne : Those things (sayde he) that they may vse, when they are growen to mans estate. By the whiche answer he deemed, that in tender yeres the precepts of learning and vertue shoulde be planted in childrens brests, if alwayes afterwards they woulde enioy the same. Wherfore, although (as Plautus sayth :)

Sera

Agesi-
laus.

Plautus.

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Sera nūquam ad bonos mores via, the way to good maners is neuer to late, yet notwithstanding, sith there is but one way to vertue, and that moſte harde and ſtraight (as Heſiodus, and Pythagoras letter purpozt) if we wil acquire the poſſeſſion of vertue and learning, we muſt direct our iorney therto in tender yeres: otherwiſe in elder age we ſhalbe terified from it by the hardneſſe of the way, and danger of the iorney, whiche thing to too many doth happen. + And as I admoniſh parents to eſteeme and regarde nothing moze than this vertuous and learned bzinging vp of their childzen, ſo againe do I exhort them, that they uſe good, vnicorrupt, and healthfull education: ſo childzen muſt be prohibited and reſſeſſed, from panegirical exerciſes, & from ſuche eſbatementes as contayne prayſe and commendation. For he that pleaſeth a multitude of cōmon ſort of people, doth altogether diſpleaſe and diſcontent them that be wiſe. Of this is the excellent Euripides my witneſſe, whiche ſayth: *εγὼ ἀκομχθ᾽ εἰς ὄχλον δίδναμι λόγον, εἰς πλίκας, δὲ κῶλίγος σοφώτερον.*

In tender yeres muſt vertue and learning be gotten.

A Prefident for Parents.

To speake vnto the common sort of men
I haue no vvitt, nor knowvledge I at al:
But cunninger and readier am I then,
amōg my equals, if they be fevv & smal.
They (which wisemen disproue and dis-
like) haue eloquent tongs befoze the
common crue of people: I my selfe haue
marked and perceiued those (which haue
studied, and with tooth and nayle haue
labored by the chaunting vpon the cords
of their pleasaunt tong, to augurate the
fauoū, and to hunt foꝛ the vayne cōmen-
dation of the fickle and inconstant peo-
ple) to liue very intemperately, & with-
out any stay of continencie, wallowing
in all vice, and enuoluped with too filthy
pleasures And that (by him that guydes
the heuenly scepter) not without a cause.
Foꝛ if they (by theyꝛ preparation of ple-
sures foꝛ other) shall neglect and tran-
sgresse the limittes of honestie, they shal
scarcly make moze of their owne plea-
sures and illecebꝛous wayes, than that
is right, iust and holsome. Furthermoze
what things shall we teach foꝛ childꝛen
profitable, oꝛ what good thing shall we
exhoꝛt them to apply, seeing that to speke
and

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and do nothing temerously and without consideration, is a sayze and godly thing, and (according to the pꝛouerbe) rare and faire things are harde and difficile. But inconsiderate talke, and the vse of speaking without pꝛemeditation, is fraught with inconstancie, vncarefulnesse, and lenitie: so that they know not neyther where to begin, noꝝ where to relinquish oꝝ leaue: and (besides other incommoditiss and harmes) those, whiche sodenly, and hande ouer heade (as it were) without all consideration oꝝ thinking vppon matters, shall talke and reason, do fal into a certaine inmoderation and dismeasured futilitie: but a wise and aduised pꝛemeditacion dothe not suffer the talke and communication to passe his reach, noꝝ to transgresse his limits: vnadvised loquacitie hath muche endangered the blabber out therof, but talke with iudgement seasoned, hath muche auayled and pꝛofited. * There came once out of *Hellepontus* to the *Athenian* band *Gnathena*, a certayn babbling louer, stirred through hir fame, and name, who when among the cuppes he had babbled out

καλεπα
τα καλα

Children must not be suffered to speake sodenly and extempore.

As vnadvised talk harmeth, so doth considerate talke muche profite.

Gnathena the Athenian harlot.

A Prefident for Parents.

σιγῇ.

Pericles refused suddenly and without premeditation to answer.

Demosth.

out many things, and did some very importune in his talke, Gnathæna answered: Sayest thou, thou canst out of *Hellēspontus*. Then why (sayth she) knowest thou not the chiefe citie there? who (when he saide) what is that? she answered: *Sigenum*. And so artificially restrayned the futilitis of hir louer: for σιγῇ amongs the Greciās signifieth silence or taciturnitie. And so he received for a reward of his loquacitie, shame. + Pericles (as we haue heard reported) when he was called of the people oftentimes to make an oration, he refused and would not obey them, saying: he was vnprepared, and in no frame, so todaynly to talke. Semblably, the thundring eloquent orator Demosthenes, in the administration of the common weale, Pericles his emulator (when the *Athenians* called him to counsaile) refused to bee present, saying: he was not ready, nor had premeditated. But peradventure some will insolently object, and say: This assertion hath no authority, it seemeth to bee fayned, and counterfayted. But Demosthenes (in that

A Prefident for Parents:

that his Oracion that he made agaynst
 Midias) dothe playnely and clearely set
 out befoze our eyes the fruite and u-
 tilitie of consideration, of premeditation,
 and diligence. Wherefoze (sayeth he) I
 tell you I ye *Arhemians*, and I can-
 not denye, but that I haue deeply con-
 sidered, and with ardent studie perpen-
 ded and poysed these matters in the bal-
 launce of premeditation, as it was lau-
 full and most expedient for mee: for I
 were a miserable man, and woorthy of
 all misfortune and calamitie, yf I (ha-
 uing suffered and presently sustayning
 suche things, whiche haue happened to
 me) shoulde neglect and come unprepa-
 red to speak of the things I should make
 mention of. But I will not speake alto-
 gether to reprove or disalow this quick-
 nesse and promptnesse of speache, or a-
 gayne to affirme the exercise thereof, as
 necessary, but I thinke it oughte to bee
 done moderately, as (in taking a me-
 dicine in thislike) it is decent and mete.
 For befoze hee come to mannes estate
 I thinke a childe oughte to speake no-
 thing out of hande, whatsoever is offered:
 but

Two times
 may bee gi-
 uen to talke
 soe ynly,

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and to discourse vpon matters out of hande: but when any hath been long exercised in eloquent speaking, and hath layd a deepe foundation and roote in the entrayles of synne discoursing speache (yf oportunitie and time minister occasion) then is it decent and lawfull to vse libertie in talk and communication. For euen as they, which of long time haue bene imprisoned, and bound in fetters, although at last they be loosed and dimitted, notwithstanding for the long vse of the chaynes and bondes they can not goe, but halte, and oftentimes fall flat rowne vpon the earth: Euen so they, that haue bene long time repressed, brydeled, & restrayned to speake (if at any time of a sodayn necessitie moueth them to talk) neuertheless they conserue and kepe their wanted order and phrase of speache. But if such (as haue not passed their childhode) be permitted to be practised in the sodayne facultie of talke, it maketh them (euer after) to be foles, garrulous, and iangling chatters. A foolish sonde paynter shewed an image to Apelles (prince of paynters) and sayde, this euen now I paynted. I saw and knew it (saide Apelles) though thou

Of the extre-
mities or vi-
ces to be che-
fely eschued
in talke.

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thou hadst held thy peace, and not spoken a word: I perceiue thou didst paynt it with great festination, but I maruell why thou hast not paynted moze of this sort. As therfore (soz now I will come agayne to my talke from whence I am digressed) I haue counseled and exhorted to flee and eschue a diuerse & changeable coloured oration, and loftie and tragicall talke: so agayn I do also persuaade them, to auoyde a thinne erile, and a leane oration: soz a swelling and turbulent oration lacketh ciuilitie, and a hungry leane oration doth not smite noz greatly moue the hearers minds. And as in a body onely incolumitie is not laudable, but also a firme and lustie disposition of the body is requisite: so is it likewise expedient, that an oracion or talke shoulde not be sickely, weakc, and imbecill, but strong, firme, and rigozous: soz that, that is secure and easie, is onely commendable, and doth alone merite prayse, but that, that is behedged with dangers and with studious labour atcheued, bringeth admiration. Now haue I to speke and to purport, how the mind ought to be affected,

C. j.

which

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What is decent
and vndecēt in
the affects of
the minde.

The harping
of one string
only is odious,
and the likenes
of talk is irke-
some: but vari-
etie and change
delightfull and
pleasant.

which must not be temerous, rash, and
aduenturous, neither cowardous, timo-
rous, sone affrighted and abied: for as
too much confidence & boldnesse shewes
fozth an impudent and vnshamefull
minde, so doth timiditie & feare drawe
and moue the mind into seruitie and
bondage. An artificiall thing it is in all
things most diligently & rightly to en-
ter into the mean way and keepe it. * A
gret vertue it is to vse moderation and
not to burst y^e lists of mediocritie. + And
to open my opinion moze largely, and
to touch this education moze narrowly,
first I thinke that kinde of talke which
is euer like it selfe, and neuer variable,
to be the most certayn token of a blun-
tish brayne, of a dull wit, indocible, and
very hard to be taught. Secundarily, I
deeme it not fit for any exercise, whiche
sone conceiueth, & not long retayneth.
One song always, and the iarring and
chaunting vpon one onely corde and
string, in all things is y^ekesome, tedi-
cus, and vnpleasant to the ears: but va-
rietie and chaungeable tunes (as in all
other things innumerable, so in those
things

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things which be heard and seen) be most
delectable, pleasant & delightfull. * Im-
portunity is alwayes odious, but to do
all things sayre and softly, and in their
time, hath great grace. Euen as that
Musitian is molestuous to all men,
which among the selfe same men dothe
sing the selfe same song, and stil twan-
geth tpon one string: so he that with
one onely kinde of speech, harping vpon
one onely matter, doth graue the
same men with his importunity loseth
ciuility, breaketh the limits of curtesie,
& is thought a very importune fellow.
One once came vnto Aristotle, & blab-
bed out many things very importune-
ly, still vsing the same words. Aristotle
still held his peace, at last, sayd the pra-
ter: perhaps I trouble thee through my
garrulitie. So in good sooth answered
Aristotle, for I marked not, nor toke
heede what thou saydest. Semblably yf
any go vnto men graue in authoritie,
and vse this inuincible speech, and vn-
pleasant tunes, he escapes not blame &
rebuke, neyther dothe he further his
sute. Not without a cause doth Terence

Terentius.

C.ij.

p20:

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propou'd vnto vs the example of Demea,
whereby he admonisheth vs not to be
molestuous to the same man concerning
the selfe same thing, with all one kind of
spech (as Demea was to his brother Mi-
tio) when he with gret indignation was
offended withal, saying: *An toties de ea-
dem re te audiam*: shal I heare thee so of-
tentimes iangling vpon all one matter?
Amongs the other tokens and marks
wherwith Theophrastus describeth an
importune talker, he reciteth this: *impor-
tunitas est occursum incidentibus molestus*.
Wherefore it is the part of a wittie and
free childe to heare and lerne al the thin-
ges which pertayn to the circle and com-
passe of all learnings: and as it were by
the way to sippe and tast of eche one of
them, seeing it is impossible, and out of
the reache of mans capacitie, to excell,
and haue the full perfection of all disci-
plines. But in Philosophie (before all
other learnings) a childe must most dili-
gently labour. Philosophie, that is the
loue of wisdom (so dothe the Graeke
worde signifie) aboue the rest muste be
filled of a childe, and the frutes it bring-
geth

Theophras-
tus.

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geth forth must be layde vp and housed
in the inwarde barne of a childes heart.
And this my opinion and minde, I am
purposed to approue and declare, by an
example or similitude: for euē as it is an
excellent & goodly thing, by nauigation
to haue passed by many goodly and nota-
ble regions, and to haue sayled about
many gorgeous cities, but a cōmodious
and fructuous thing, to inhabite and be
resiant in the best of them all. + So a
child that is capable of wit and learning
ought to view many goodly artes, and to
runne ouer with the glimse of his eyes,
many beautifull and resplendent scien-
ces (impossible all to be attayned) and to
choose one for his resting place and man-
sion of abode, which excelleth, and farre
surmounteth all the rest. Maruellous
wittie and mery is the saying of the phi-
losopher Bion, which sayde : As the wo-
ers whiche coulde not enioye Penelope
Vlysses wyse, no; reape the floure of hir
chastitie, ioynd and coupled themselues
with hir handmaidens : so they which are
not able to aspire to the height and loftie
toppe of philosophie, do spend & dissipate
their

The wittie say-
ing of Bion.

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philosophie is
princesse a-
mong other di-
sciplines.

philosophie is
the curer and
remedier of the
minde.

philosophy tea-
cheth vs howe
to behaue our
selues towards
all estates and
degrees.

their time miserably in other disciplines
of no value or estimation. Wherefore a-
mong other disciplines, philosophie as a
princesse & chiefe crafts womā ought to
be constituted and made. For about
the cure of the body men haue inuented
and found out by studious searche, two
disciplines, phisick, and palestricall ex-
ercise: whereof, the one conserueth the
health of the body, and the other dothe
cōrebozate the good disposition and ha-
bitude of the same. But only philosophie
is the present phisick, and redy remedy
to recure and heale the maladies, infir-
mities, griping grēfes, and painefull
passions of the mind. Out of the entralls
of Philosophie, we are taught to know
what things be honest and vn honest,
iust and vniust, and in fine, what are to
be required and chosen, and again what
we ought to eschue, flee and euitate. It
teacheth vs how we ought to vse our
selues towards god, our parents, el-
ders, lawes, strangers, magistrats, and
friends, that it behoueth vs to worship
and feare god, to honoz our parents, to
reuerence our elders, to obey the lawes,
to be obediēt to magistrats, to loue our
friends,

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friends, to live modestly with our wives,
with inward affection to embrace our chil-
dren, to deal iustly with our seruants, not to
be iniurious to them. And to speak of the
cheefest things & most pōdrous, neither in
prosperitie (when fortune smileth on vs
with louing looks) to triūph with to much
iollitie, to be insolent with to much mirth:
neither in aduersity (when fortune frow-
neth with cloudish countenance) to dispaire
to contristate, or to be to heuy & sorrowful:
neither in pleasures to be dissolute, neither
in anger to be passionated, & brutishly to
be rigorous: which I (amongst al the other
things which issue out of the sugry riuers
of philosophie) esteeme and deeme the most
antike, cheef, & woorthiest thing. To be of a Gentle nesse
gentle corage fraught with generositie in the token of a
time of flourishing & fortunate things is y honest man.
propertie of a man in dede: to be fortunate
without y grudge of enuy is the signe of a
most quiet, peaceable, & placable man: to
resist & struggle agaynst pleasures, is the
token of a wiseman, & to cohibite & brydle
anger is not in euery mans power. But I
iudge them perfitte men, which are able to
interlarde, and to concozporate the ciuill
adiministration of the publique weale,
C. iij. with

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They be perfect men which ioyned to the administration of the common weale the studie of wisdom of philosophie.

Three kinds of lyfe.

The lyfe that is led in pleasures is brutish.

Contemplatiue life without active life is vnprofitable.

with the study of wisdom. And I suppose the same to be the eminent enlargers, of two of the greatest goods. For while to administer and gouerne the common weale they doe the things that appertayne to common vtilitie, and while they be labours, and vigilante in the studies of good artes, and intentiue in philosophie, they ben in great tranquillitie and quietnesse. There be three kinds of life, the one is occupied in action or doing, the seconde in knowledge, the third in oblectation, & in the fruition of pleasures, of which the last kind of life, delicious, voluptuous or gyuen to pleasures, is beastlike, butt the, abiecte vyle, vnworthie the excellencie of man. And the life which in knowledge consisteth, if it be disseuered or wander from the active lyfe, it is vnprofitable & vnfrutful, and the active or ciuil life without philosophie and learning, is rude, rustickelyke, vnhandsome, and full of errors. Men muste therefore labour, and wyth all theyr myghte they can, proue, assaile, and bende their endeours, bothe ryghtely to rule

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rule the common weale, and do the things which belong to publique commoditie, & (as it is decent) when time and oportunitie serueth, to take vnto them the wozke thie woꝝkes, & learned volumes of Philosophie. After this sozt gouerned l'ercles the common weale, after this sozte Archytas Tarentinus, Dion Syracusanus and Epaminondas the Thebane, which were Platoes schollers. And now concerning institution of Childzen, I thinke I neede speake no moze. Besides these, notwithstanding, I iudge it a most profitable and necessary thing, to be diligent in the acquiring of antique Bookes, and monuments, imitating the manner of husbādmē: for euen as not the possession of many fieldes, but diligent tillage and good husbādy doth enrich them, so not by the possession of many bookes, but by the diligent reading, and pure iudgement thereof, (as from a fountaine) doe we drawe and acquire the knowledge of things, science, and good litterature. And the olde students of wisdome in reading Bookes obserued this, that thereout they myght gather excellent sentences, wherewith
C.v. they

When booke
of Philoso-
phie must be
red.

The worthy
bookes of ler-
ned authors
must bee
bought, kept
and red as a
treasure of
learning.

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Philosophie
in the tym
of the lagg
of Grece:
was contain
ed in senten
ces for their
direction.

Lucretius.

they might direct and order their life. And
(as Plutarcke wytnesseth in an other
Booke) at that time, (when the .vij. wise
men of Grece flourished) all Philosophie
was contained in bryefe & few sentences,
which partly by experience, & partly by
reading they acquired, & for the vse of cō
mon life set forth as they profitable sen
tences (which yet are extant) doe many
festly shew. And what commoditie may
come by the reading of them, Lucretius
full well knew, saying.

*Floriferis ut apes in saltibus omnia libant,
Sic nos authorum decerpimus aurea dicta,
Aurea perpetua semper dignissima vita.*

As laborous bees in forrests greene,
doo sucke, and floures taste,
So vve collecte the golden savves
of authours in tymes past:
The golden savves that they haue left,
behynde in memorie,
And bookes of fame, vworthy in deede
to liue perpetually.

How Socra
tes and other
taught
children.

Socrates also, & other faithfull teachers of
youth (if they toke children to teache, en
forme & learne) they cōpelled the to lerne
by heart, the sentences of Poets, orators,
and

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and Philosophers, y^e in time to come they might be a great profite to them to leade their life wel, honestly & blissedly. Moreover, if any buy & read y^e volumes of Philosophers, & cheefely Plato, shall see the sacred sentēces of Poetes, which (as goodly trim pictures) they scattred & sowd here & there in their bookes. Alexander Macedo, y^e inuictorius king (amōg so many furmoiles, tumults & sweats in war sustained, almost surpassing the power of mā) neuer neglected the reading of Homers woꝝkes, which describeth to kings theyꝝ dueties. He would euer haue it layd together with his dagger vnder his pillowe. And y^e the diligent reding of good authoꝝs doth bꝝing a wōderfull profit, Demetrius Phalereus sufficiētly enough pꝝoued, who exhorted king Ptolomeus to pꝝepare him such bookes, as intreted of a kingdom and warlike dominion: & to reuolue thē ouer, bicause these things in bookes are writtē, of which frēds dare not pꝝesume to aduise with kings & pꝝinces. Why speake I not of Alphōlus y^e worthy personage & famous king of *Aragon*, who (being vꝝered wth sicknesse at the Citie *Capua*, & his Phisitions

mini

The great care of king Alexandee in reading of Homers woꝝkes.

How Demetrius Phaleri^{us} exhorted king Ptolome^{us} to pꝝepare hys bookes.

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Alphonfus
was restored
to health by
the reading
of Quintus
Curtius.

The great
loue of Ca-
rolus Cæsar
to learning.

ministring many medicines in his gre-
uous disease) began to read the Histories
of Quintus Curtius, describing the noble
gestes of Alexander the great: with rea-
ding wherof, he being delighted (when he
had overcome all the violence of the sick-
nesse, and restored to health) Adew (sayd
he) Auycen, adew Hippocrates, adewe
Galene and other Physicians, liue for e-
uer Quintus Curtius, the restorer of my
helth. And the same king, (when he hard
trumpeters and minstrels iangling, (ta-
king in his handes the famous lucubra-
tions of Tullie:) Be packing, be packing
ye Musicians (sayd he) for Cicero the
fresh fountaine of Romaine eloquence is
with me, whiche speaketh more swete &
pleasante thinges. And the same worthy
prince at an other time, (whē he heard a
king of Spayne say, it was not decen-
te for gentlemen and noble men to be lear-
ned, lettered and to gaze vpon bookes) is
reported to haue exclaimed: *hec non est re-
gis, sed bonis vox.* This is not the voice of a
king but of an Dre. No lesse loue of bo-
kes and Monumentes of learning, was
Carolus Cæsar the fourth Emperoure of
Rome:

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Rome: for entring into the schole of the
 Prageneians (when he heard the masters
 of liberall sciences disputing the space of
 foure houres, & his Guard was offended
 and sayde, supper tyme is at hande.) It is
 not ready (saide he) for me, for this is my
 supper. This renoumed personage and
 mightie Emperour, preferred the philo-
 sophical disputations, before most deli-
 cate banquets. Carolus the fifth, August,
 & Ferdinandus Cæsar (which fell into such
 turbulent times, wherin the great cōfusi-
 on of the monarchie inuaded al orders as
 wel civil as spiritual) except they had bin
 instructed from their youthe in good let-
 ters, they could neuer haue holdē the go-
 uernmet of theyr empire so many yeres,
 with so great wisdome, and fortitude, in
 such mightie great perils of tempestuous
 times, and impetuous seasons. Wherfore
 Thales Milesius, one of the sages of Grece
 sayth, *faciem componere non praeclarum est,*
sed bonarum artium studijs animum excolere
longè praeclarus, not to trim, deck and dye
 the face, is an excellent thing, but to gar-
 nish & adorne the minde with good artes
 is a far more precious & beautifull thing:
 who

Lering was
 the caulerbat
 Carolus the
 fifth, August
 and Ferdi-
 nandus Cæ-
 sar governed
 in most pea-
 rillous sea-
 sons.

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who also being asked, who was happie, said: *qui corpore sanus est, animo vero eruditus*. He y in body is helthful and whole, and wel instructed in his mind with good learning, & giue me leaue once againe to name Alphonfus (so oftentimes of me repeated,) who was wont to say, y the dead were very good counsaillours, signifying books, wherein he herd those things which he desired without feare and fauor. When how can it be but most necessary, to be diligent in getting, and diligent in studying y monumētts & bookes of worthy authoꝝ: out of which so many comodities, so many fruites, so many aduises, so many good counsaills, lerned lessons, & prudent exhortations may be gathered. And now I think it not expedient to passe ouer, and dispise the exercises of the body, but most conuenient I deeme it, to send childꝛen to the houses & scholes of those that be cunning and expert teachers, y sufficiently by labor they may obtain the same, & put them in practise, both for the agilitie & nimblenesse of the body. And also to strengthen and coꝛroboꝛate the same: for the foundation of good & honest old age, is in childꝛē, the fit disposition, and habitude of the bo-

Alphonfus
sayde that
bookes were
good coun-
saillors, wher
in we learne
the things
we desire
without fear
or fauour.

Childrens
bodies must
be exercised,
both for the
agilitie of
the bodye, &
conseruatiō
of health.

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by. Children therefore, (which are liberal-
ly brought vp,) are not so dishonestly and
vnciuillie to be handled, to be diuē from
the exercises which childewode and ado-
lescencie, & mannes age ought to be pra-
ctised in. & much auail to the health of the
body. While the strength of heat accensed
wth mouing, doth moze strongly digest &
meat & drinke, and sendeth liuely & pure
bloud, into al the mēbers of the body. * If
y^e takest away moderate exercises, slug-
gish luskishnesse, drowlinesse, lasinesse &
filthy idlenesse shall possesse thy children
& striplings: whereby they shal be made
vnfit to all y^e honest actiōs of life. Amōgs
the old ancient *Grecians* (while these ho-
nest exercises of youth flourished) there
was not so great stoze of sicknesse & ma-
ladies, (as now amongs vs, which folow
none, or very few exercises, but drunkē-
nesse, bellychéere, filthie pleasures, and
all intēperancie. So that when we come
to that age, wherein we should serue our
Princke and Countrey, in the offices of
peace or seates of warre, we are hindred
with y^e gout, for lacke of practise, or one
disease or other, which we haue gottē by

Exercises be
necessary for
the bodies
digestion.

The exerci-
les vsed a-
mong the
Grecians was
cause of
health, and
little sick-
nesse.

The lack of
exercises at
this day is
cause there
be so many
in diseases.

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If the body
be not exer-
cised, it will
hardly su-
staine the
toyles in
learning.

intemperancie, while we dispised to haue
a regard of our body, in exercising it with
moderate and cōuenient exercises. Euen
as therfore in Sommer tyme it is conue-
uenable to pzeare & lay vp those things
that be necessarie agaynst winter : so in
tender youth, it behoueth to pzeare and
hōde vp good manners, ryght order of
life, and modestie as a viand, y and neces-
sary pzoouision for olde age. And so with
labors voluntary to exercise their bodies,
least (their strengthes being exhausted &
cōsumed) they may afterwards refuse to
abide & sustain the labors & toyles pertai-
ning to the conseruation of learning. For
as the peerlesse philosopher Plato affir-
meth, sleepe and labors be aduersaries to
disciplines : he that accustomes himselfe
to voluntarie labours, it shal not be gre-
uous to him, to perdue in y toiles, which
men often times must abide by reason of
their office: but he that dothe not exercise
himselfe with willing labours, but gy-
ueth himselfe to be depzaued with slouth-
fulnesse, he shal neuer in necessary labors
with glozy perseuere. But to what ende
speake I vpon these : and doe not rather
hasten

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hasten to purpozt that, which is the most
peculiar, and chiefeſt thing of all theſe ?
And that is this, that children be instruc-
ted in practiſes of warre and feats of chi-
ualry : as in handling the ſpeare, caſting
of dartes, in iuſtings, bickerings, and hu-
ting of wilde beaſts: ſo the goods of them
which are conquered in battaile, fall to
their lottes and guerdons, which be con-
querours and winners of the field : but
to warre, the diſpoſition and exerciſe of
the body priuately practiſed, doeth not a-
uaile, but a weake warriour, and ſillie
ſouldioure, (if he be trayned vp in mar-
tial practiſes, and exerciſes of warre,) pe-
netrateth and ſperpleth the well garni-
ſhed garrifons, and orderly adorned ar-
mies of his ennemies: ſo much it auai-
leth to be exerciſed in theſe practiſes which
worthy Greeks knew wel enough, who
had comunonly in uſe, games of exerciſe,
huntings, leapings, ſkippings, danſings,
and other ſuch eſbateméts, wherewith as
with voluntarie exerciſes they ſharpened
& exaſperated youth to the true & neceſſa-
ry labors of warre, leſt in idleneſſe they
ſhould be ſlouthfull, ſpend their time luſ-

J. J.

kily.

It is expedient
that children
be trayned in
martiall pra-
ctiſes.

For whar uſe
the Grecians
inuented their
games of ex-
erciſe.

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Why the Ro-
maines founde
out their exer-
cises.

To whome
these preceptes
are wrytten.

hithly, and the goodes of cowardous flug-
gards (as Demosthenes sayth) both fall to
their lots that be laborous. Likewise, the
renowned *Romains* had their games and
laboures at home, wherewith they indu-
rated & hardened their bodyes, to sustain
the true labours in warre, wherby their
countrey might be defended, and the ter-
ritories of their Empire enlarged. But
what will some say and object? You pro-
mised to wryte preceptes and rules, con-
cerning the education of free children, but
nowe you seeme to neglect the byringing
up of poore and needy children, and are
only determined to giue and set forth in-
structions, fit and congruent for rich, and
such as are discent from noble progenie.
Who may thus easely be answered: tru-
ly, I greatly wishe and desire, that these
my preceptes of education might be con-
ducible and profitable to all in generall
but if there be any hindered through po-
uertie, and oppressed with penurie and
indigencie, shall not be able to vse al my
admonitions, let them bewaile and be-
ploze their owne misfortune and calamity,
and not accuse & insinuate him that
giueth

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giueth these admonitions and wholesome preceptes. Wherefore let the poore and indigent labourer, endeavour and assay (as much as lieth in them) if they can attain to this cheefest and best education of children, which we haue made manifest. But if some shal not be able to vse it, let them practise that which is lawfull and possible for them. These things haue I cheefely touched, that I might afterwarde annex & interlace other things also, which anayle muche to the ryght Institution of Children. I thinke it a thing conuenient, to drawe and induce Children to honest studies, and to doe their duties, with admonitions, perswasions, and gentle intreaties, and not wyth force, violence, stripes, beating and bunning. For these seeme rather more decent for seruantes and bondslaves, than for ingenious and freeborne Children. For such as the seruantes hardened in idlenesse and dread stripes, and with these are incited and dreyuen to labour, partely for the smarting griefes of the stripes, and partely for contumelies, reproches and nipping tauntes.

Children must be induced to studies and other necessarie duties, wyth gentlenesse, perswasion, exhortation, not wyth force, violence and stripes.

¶.ij.

But

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But praise and dispraise amongs ingenious children are farre more better and commodious, thā any other chastisement. For commendations and prayes stirre and inuite them to honest things, and discommendations both call them away, restrains and terrifie them from filthie, dishonest, and vicious things. And sometime againe diuers wayes they must be dispraised and chidden, and sometime commended, that after they shall nothing set by chidings and chaffings, shame may restraine them, and againe be made glad, and reduced from the same, with prayes and commendations: imitating nurses and mothers, which (after their babes & sucklings haue cried) giue and offer them the pappe, to still and asslake their cries. And heere it behoueth Parents and good fathers to be circumspect, and diligently take heede, that aboue measure they doe not auance and extol with praises their children, least they become too insolent, proud, arrogant and headie: For dismeasured and too much praise, doth insatuate, and make them more fierce and leuder. I haue known certain fathers, which with
too

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too much loue haue lost and marred their
 sonnes. While parents make posthast to
 haue their childzen excell, and surmount
 very festinely in all things, they lay such
 burdens vppon their shoulders, as they
 cannot beare nor sustaine: wherewith (be-
 ing too muche burdened and soze frusht)
 they fall down vnder them, when, as (be-
 ing hindered and stopped with other pas-
 sions, molestations and grieues) they are
 not able rightly to conceyue discipline and
 learnings loze. * They would haue them
 learned the first day, and perfit men the
 first houre, such too hastie Parents there
 be, who (thinking to haue out of hande
 surpassing childzen) make them fooles &
 dullardes through their hot festination.
 + Euen as yong plants are nourished with
 the sprinkling of moderate water, but
 suffocated and choked with dismeasured
 liquors poured vpon them: Likewise a
 childe's tender yong wit with moderate
 labors is augmented, but with superflu-
 ous paines and immoderate toiles extin-
 guished, ouerwhelmed and drowned.
 Wherefoze some recreation, breathing
 and refreshing from their continuall la-

Recreations
 must be giuen
 to tender age,
 least beeing ti-
 red and wried
 with labors, it
 be ouerwhel-
 med, not able
 afterwarde to
 conceiue any
 good disci-
 plines.

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Festiuall dayes
in olde tyme,
were inuented
for recreation.

boys muste be permytted Children, which banisheth and dzyueth away irksomnesse gotten by serious toyle, and both restaurate and repaire againe their bodies and mindes to laboure. For euery as too muche bending breaketh the bowe, so to bee perpetually addicted to serious things, and neuer to refreische and solace the mynde wyth honeste obligations, causeth that mannes mynde cannot long endure in earnest studies. For this cause in olde tyme were solemnities and Festiuall dayes ordayned, that manne being called from laboures myght take delyghte in seruyng GOD whych delight without all controuersie is the moste honest of all other. So students (least they fall into the detestable vice of dzyunkennesse, and contaminate themselves wyth filthie pleasures) had their delightes, musike and other bodily exercises, wherewith they mynde (being tired with study) myght be moste pleasantly recreated. + The parentes ought to remember (those meane, which so burden their Children tender mindes with suche too heauie bur-

denes

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dens) that our life consisteth of remission, recreation, studie, labour, and paine. And therefore not onely wakings, but sleeping is founde out, not only warre, but also tyme of peace, not sommer and sercinitie, but wynter, blastyng blastes, chillie colde and impetuous Tempestes, peries and stoymes: No laborious operations and paynefull busie woorkes (as I sayd before) are Holly dayes inuented a remedy. And finally, rest and cessation is the medicine and sauce of labour and wearynesse: and that not in lyuing creatures alone, but in things deuoyde of life we by experience proue: for we unbend our bowes, and let downe and slacke the Harpe and lute strings, that we may bend them agayne. And generally the body is preserved wyth emptying and filling agayne, and the mynde wyth remission, recreation and studie.

And there be some Parentes worthy great blame, and deserue seuerer reprehension, which (after they haue once committed their childre to the tutele and custodie of the master and gouernour) neuer

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loke

Quies laboris remedium.

children, *
away irk-
ple, and
aine their
for euen
the bow:
to serg-
rethe and
este oble-
mynd can
yes. For
olempni-
ned, that
laboures,
g GOD:
trouersie
. So stu-
e detesta-
is conta-
hie pleas-
uslike and
with theyr
) myght
+ When
(those 3
childrens
quie bur-
dens)

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Parents after
they haue put
their children
to schole, must
be inquisitiue
howe they
profit.

looke not trie howe their children haue
profited, and gone forward in good liter-
ature, vnfatherly neglecting their due-
ties: for it behoueth them (a fewe dayes
after) to be inquisitiue, and to make triall
vpon the studies and increasings of theyr
childrens learning, and not to affie their
hole hope and trust in him that teacheth
for reward and gaine. In so doing, theyr
children may euilly (without any profit-
ting, waste and contriue their precious
time, and dissipate their parents money.
For vndoubtedly those masters would
be more diligent and painefull in instru-
cting their schollers, if they knewe they
shuld render accompt of their institution
and progression in good learning. And cer-
tainly that, that of horses is spoken, me-
riteth no small grace: because nothing do
so sone fatten, and bring into good liking a
horse, as his owners eie. * Some parents
I know in England, very careful in thys
behalfe, and such in dede be parentes and
loue their children intierly, which daily
enquire and trie their children, thoughte
they be wholly perswaded in the painefull
diligence of the Master.

Such

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Such must needs haue toward, lerned,
and obedient childzen: and worthy of
great comendation they be, for the care
and trauell they take, in the vertuous
instruction of their childzen. But some
other I haue heard of, that are altogi-
ther vncarefull, and nothing regarde the
good successe of their sonnes, not once in
a whol yere demanding how his child
hath profited. Such parents be not wor-
thy the name of parents, since they so
temerously neglect their childzens good
education, whom nature hath bounde
them, and God commaundeth them to
season with vertue, and to trayne them
vp in feare & godlynesse. Nay (the more
is the pitie) there be some which alto-
gether neglect at all to put the to schole,
but permit them dissolutely, ydelly, and
vayne to contriue and spende their
time, thinking learning and vertue to be
of no value, supposing good institution
to be a thing of nought, so that they re-
semble their fathers euill wayes: if they
learne to sweare and to rent God in a
thousande morsels, then haue they lear-
nyng enoughe, and then they be their

A. v.

whits

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The exerey
ses of a chil-
des memory
must not be
neglected.

white sonnes. What be these? the wic-
ked parents of vicious children, unprofi-
table members, worthy to be extirped
out of a christian common weale, and as
one sayd: ἐλπίον ἀχθὸν ἀρεσῆς. An in-
fertile masse of molde But I leaue such
to their owne follies, and turne to my
purpose, wishing that there were none
such remainning. + Before all things a
childs memorie must be exercised: for
memory is (as it were) the buttry or
pantry of all good learning: and therfore
haue poets, in their poemes sayned and
imagued memory to be the mother of
the muses, and nine sisters of learning:
thereby priuily interpreting & obscurely
reueling, that nothing is better thā a fer-
tile, pregnant & redy memory: which all
children must exercise: both they which
naturally be endued with the beautiful
benefite of the same, & also those which
be obliuious, & enioy a very hard and dul
memory: so shal they corroboreate & con-
firme the affluēce & goodnes of nature, &
supply also the defect & want of the same:
that they which haue a ready memory,
and exercise it, may become better than
others,

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others, & also the weak witted & obliuious childe may better theſelues. Excellently hath the ancient poet Heſiode ſaid:
ἐν γὰρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καὶ ταπεινῷ Heſiodus
καὶ θάμνηται τὰ ἐργα τοῖς τέχναις μέγα καὶ
τὸ γένος.

If to a little thou doſt adde .

a little, doing oft the ſame,

At length a heape ſhall there be had,
and of a maſſe ſhal beare the name.

And parents ought to know this, that the remembrance of artes and ſciences dothe not onely to erudition and knowledge of things, but alſo to other practiſes and affayres of life, bzing a great light, and is (as it were) a looking glaſſe and perſite example to liue. * Laboure parente to cauſe thy chyldes exerciſe his memozye, indeuour thy ſelfe child and ſcholer with care and diligence to holde thoſe things thou ſhalt lerne. For except thou addeſt thy diligence, to lay vp thoſe things (which thou by studie haſt gathered into the precious coſſer of thy memozy) thou in vayne laboreſt in lerning, ſeing onely we knowe that, that in memozyes we retayne : But yf with
dayly

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What chaunced to hym
that committed nothing
to memory.

Dayly exercise thou committest to thy
memory, the things which by learning
thou hast attayned, doubt not but thou
shalt be learned. Euen as the husbando-
man in husbandry is wried, if he suffer
his coꝛne to perish in the field, and there
to rotte by the violence of tempests: so
vnprofitable is the labour whiche thou
takest in studies, if thou dost not practise
the things thou hast conceyued, and with
dayly meditation fixe them in thy me-
moꝛie. Once there was one, whiche
paynesfullye trauayled at his Booke,
and committed nothing to memory, but
to papers and commentaries. I know
not what chaunce befell, this loytring
lubber, and lerning eater lost all his be-
paynted papers, wherin he had printed
all his learning: he betwayled his mis-
fortune and made his complaynt to An-
tisthenes that learned man, who spake
thus vnto him: Thou oughtest to haue
wꝛitten these in thy minde, and not in
papers: for *Tantum sciunt quantum me-
moria tenemus.*

So muche vve knowv assuredly,
as vve do holde in memory.

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+ It is also necessary and most needeful, that childzen be repelled and admonished from filthy scurrilitie and leud naughty communication: for (as Democritus saide) talke is a shadow of a mannes worke, and such things as man practiseth, such things doth his communication declare and relate. * If we vse to speake filthily, we much harme and endanger our estimation, while all men think vs to be the neighbours and allies of dishonest communication: but yf we abstayne from scurrilitie & vitious talk, there is none but wil beleue we be honest, sober and discrete, yf we vtter those things which lacke dishonest talke, and abstayne from vitious words, none can blame vs as filthy speakers. But if we pamper our selues therin, who is he that will not speake ill of vs, and procide vs with worthy taunts & ignominie: who will say, that Tibullus, Catullus Propertius and Martiall, and other suche painting lasciuious poets, are not taynted with infamy and slander, bicause they delighted rather to exercise their poetry, with the composition of filthy verses, than

Children must be prohibited to speak filthy, and accustomed to vse affabilitie, gentle salutation, modesty, temperance, and shamefastnes.

Lasciuious poets.

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Musonius.

than were memoꝛous of chastitie and moderate talk. Not to eschue (saith Musonius) to speake obscene and filthy wordes is the fountayne and beginning of euill liuing. And that worthy sentence

Menander.

of modest Menander, (which saint Paul bleseth) ought to be a good lesson for all parents to learne: *Corrumpunt bonos mores colloquia praua.*

Euill talke and filthy vvhich men haue,

- Good vertuous maners do deprauē.

affabilitie.

+ Pert must parents accustome their childzen, to vse affabilitie, gentle and curteous salutation: for in good maners there is nothing counted so odious, as to be churlish, frowarde in wordes, and to estrauinge them selues from companie and talke. * If a man in authoritie speke gently and curteously vnto euery one, it is almost incredible to say, how much beneuolence and fauour he amongs all men doth obtayne: but if he pꝛoudely disdayne to speake vnto his inferiours, thinking himselfe to be polluted (as it were) with their talke, doubtlesse that man is odible in the peoples sight, and iudged a pꝛoud, scoꝛneful, disdaynsful, and
bye

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byc stomacked man. Marcus the Empe- Marcus the
rour is muche commended, for his affa- Emperour
bilitie and curteous behauiour, bicause was comen-
he gaue his right hand to euery one that ded for his
came vnto him, and gently with great affabilitie.
humanitie spoke vnto eue mā, although
he had clymed the hiest degree of dig-
nitie. So likewise among the Hebre-
wes Absolon, with his curteous affa- Absolon
bilitie had moued and drawen almost
all the Iudaicall people to his side, and
(yf it had not otherwise pleased God)
had inuaded the scepters of the Israeti-
call kingdome. So I know not, what
sweetenesse the tongues of Caesar, of Caesar, Pom-
Pompey, of Sylla, and other noble per- pey, Sylla for
sonages hadde, whereby among their their affabi-
citizens they obtayned so much fauour, litie obtened
that to them they were most gratefull, muche fa-
Pericles also vsing this affabilitie (whi- uour.
che I woulde haue all Parents to Pericles.
teache their childzen) was muche este-
med among the Athenians: whiche is
byuted to haue made his supplication to
Iupiter, as often as he came abroade)
that he wuld not suffer one word to slip
from his tong amisse, wherby he might
incurre

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incurre the enuy and conflate the hatred
of the *Athenian* people to him selfe.
What is a more humane thing, than in
talke, and affabilitie, that children shew
themselves make, gentle, faire spoken,
curteous and kinde to all men: on the
contrary part, what is more truculent,
beastlike, and cruel, than in comparison
of himselfe to despise other, and to sup-
pose himselfe superioꝛ to all: even as the
nightingale with hir shrill and sweete
voyce, deserueth muche fauour amongs
all men, and the owle with hir deadly and
mournefull song incurs the hate of eche
man, as a birde alienated from the kind
of birds: so he whiche in company doth
exercise affabilitie and curteous beha-
uiour, is loued of all men: but he that
lyueth after the maner of an owle, and
professeth no affabilitie, and keepe no
company (as the owle) he is a most vn-
manly man, and is recompted not woꝛ-
thy the societie of man. Roboam king
Salomons sonne, deuoyde of affabilitie,
and despoyled of humanitie (bitterly ac-
cusing the Israelites with sharpe words
and seuer) alienated all the other tribes
from

Roboam.

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from him, beside Judaea and Benjamin.
But king Cyrus, that puisaunt prince,
because he shewed gentlenesse and cur-
teous behauour in his childhooðe, adolc-
scencie, and all his other ages, felte the
wonderfull increasings of felicitie: ther-
fore saith Valerius Maximus, *Humanita-
tis dulcedo etiam effrata barbarorū inge-
nia penetrat: toruosq; & truces hostium
mollit oculos. Vinat nam, prosternit odium
hostilemq; sanguinem hostilibus miscet la-
chrimis.* See the force of affabilitie, be-
holde what courteous speache can doe.
+ Childzen that by their parents are
taught this, shall tenderly be loued of
them, whose company and familiaritie
they keepe and enioy, if they be not stiff-
necked, obstinate and opinatiue, for it is
not onely a famous thing to ouercome,
but to suffer himselfe to be ouercomed,
when the victorie little auayleth, but
much endomageeth and is hurtfull. It is
in deede a victorie, whereof commeth
more harme than good. Of this haue I
Euripides my witnesse, which sayth:

Λυοῖν λεγόντιον θατέρῳ θυμωμένῳ,
ὁ μὴ ἀντιτείνωμι τοῖς λόγοις σαρῶτες

G.j. VVhen

Cyrus was cur-
teous in all his
ages.

The force of
affabilitie and
gentle talke.

Cadmea victo-
ria.

hatred
selfe.
han in
shew
oken,
on the
culent,
parison
to sup-
as the
sweete
mong
ly and
of eche
he kind
ny doth
beha-
he that
le, and
epes no
ost vn-
ot wo-
m king
abilitie,
erly ac-
e words
r tribes
front

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VWhen two do talke, vvhether of the one
doth rage in anger, than
The other (vvhich doth not reply)
is iudge the vvifer man.

Modestie.

*Agayne parents must be careful to at-
tyme their childe with the weedes of
modestie, which bringeth to men beau-
tiful ornaments. But whosoever dothe
dissever himself therfro, he polluteth him-
self wth all dishonesty & ignominious in-
famy: eue as he which is furnished with
the ciuilitie of maners, obtaineth amōgs
al men great praise & commendation: so
he (that is esclarished with modesty the
beautifullest villament of vertues) is
euery wher extolled into the skyes with
many prayses. Ioseph yet is bruted and
blased, with fames perpetuall sounding
trumpe, to be the most excellent exam-
ple of modestie, bicause by no thundring
threates, by no heavy manaces, he could
be perswaded, so muche as to consent to
the detestable allurement of the most
dishonest *Egyptian* woman. Therfore
chiefly modesty doth maruelously well
become childe, & is to them a p^{re}cious
jewel, as the iewel of our time Erasmus
of

**Iosephs mo-
desty.**

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of Roterodame witnesseth. And one other thing there is, which childezen must be trayned vp in, and that is shamesfastnes, which Cullie calleth the keper of al vertues, eschuing dishonestie, and gayning prayse. Euen as a diademe and crowne, doth adorne and beautifie a kings head, so doth shamesfastnesse most gayly garnish a child and yongman. Pamphilus in Terence was ashamed & blushed. Simon (as though al were wel) then sayd thus: *Erubuit, salua res*, he blushed, the matter is in good case. And therfoze Pithias Aristotles daughter (being asked, what colour was most beautiful) answered: that which throught shamesfastnesse riseth in ingenious men, and vertuous childezen. And of this Cicero agayne doth witnesse with me, saying: *Sine verecundia nihil recte agitur*, without shamesfastnes nothing is rightly don, for *moderator cupiditatis est pudor*, shamesfastnes is the gouernour of desire. These be the braue arays y childezen ought to be clad withal: & such garments must parents put on their childezen. Now wil I purpozt the things nothing inferioz to these befoze, wherein I wold

Verecundia virtutis custos.

The shamesfastnes in Pamphilus was a signe of goodnesse.

Pithias Aristotelis filia.

G. y. haue

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God must be
feared.

Demonax.

haus yong men exercised: first and be-
foze al things to fere god, who is the fear
of al things, which knoweth the very se-
cret cogitations of the heart, which doth
de:und the godly, & punish the malicious
and impious: euen as it is the duetie of a
diligent scholer to adde all his indenuor
and industry to his studies & honest acti-
ons, lest he offend his master thzugh his
negligence, and vngracious facts: so is it
the bouden duetie of a yong man alwaits
to bend his endenuor to fere god, and iu-
stice, lest thzough his impietie & reckles
ways, he prouoke Gods displeasure and
reuenge. Once a frend asked Demonax,
and requested him to go with him to the
temple of Aesculapius, to pray for his
sons helth, whom a perilous discafe had
cruciated. Demonax answered: thinkest
thou that god is so deafe that he wil not
here bs but in the temple: So also ought
we all to iudge of the sight of God, that
he is in ech place, & beholdeth ech thing,
and nothing so far distinct that Gods eye
can not penetrat. Woorthily therfore let
yongmen (what euill priuily they be a-
bout) dread & feare god, which is always
present

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present, & a beholder aswel of the things
 be wel done, as the things be euill done.
 Next must they obey their parents, for
 to them do children owe great honour: Yongme must
obey their pa-
rents.
 by their benefite and meane we enioy
 this light, by the we are nourished, brou-
 ght vp, & instructed: what things soeuer
 parents haue, at last fall to their childrens
 hands. It is known full wel, and same
 wil neuer let it be forgotten, how much
 reuerence Coriolanus the famous Ro- Coriolanus o.
bedient to his
mother Vetur-
ria.
 mane gaue to his mother Veturia, whom
 when no force could withdraw from the
 oppugnation of the countrey, the chiding
 & perswasion of his mother Veturia puld
 him away. So did a daughter nourish hir
 mother (condemned and kept in prison)
 with hir teats. Wherupō Valerius Ma- Valerius Ma-
ximus
 ximus astonished with this pietie excla-
 meth: *Quò non penetrat, aut quid non ex-
 cogitat pietas? qua in carcere seruanda ge-
 nitricis noua ratione inuenit. quid enim tam
 insitatum, quid tam inauditum quàm matrem & be-
 ribus nata alitam esse?* Whither doth not
 childish loue perce, what doth not pietie
 excogitate & inuent? which hath found a
 new way to saue hir mother being in
 prison.

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Cimon his pietie towards
Miltiades his
father.

Friends must
be reuerenced.

prison. What thing is so insolent or vn-
want, what thing so vnheard of, as a mo-
ther to be nourished with hir daughters
paps. Some wil thik this against nature,
vnlesse it wer the first law of nature, to
loue our parents. The pietie of Cimon
towards his father is also euery where
commended, who lingred not nor doub-
ted to put on him his fathers fetters and
chaynes, at the lest that his father Mil-
tiades might obtayne the honoꝝ of his
graue. I might also recite the pietie of
Ioseph the Hebrew, but who knoweth it
not? Thus ought children & yongmen to
honoꝝ their parents, who be the instru-
ments of their life, of whō whatsoeuer
we haue, we haue receiued, so shall they
be of al men comended, & be iudged ver-
tuous, obediēt, & godly. Next vnto parēts
must friends be remēbꝛed: so they exhort
vs to vertue, and dissuade vs from vice
and naughtinesse, & by al meanes labour
to keepe vs in the limittes of shamefast-
nesse: euen as a good neighbour is to be
reuerenced, according to Hesiodus his
precept (which singeth that we haue got-
tē honoꝝ if we haue gottē a good neibor)
so

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So certainly much more honorably is a friend to be intreated, than the which no more precious possession is better, no iewel more precious than a friend. Alexander the puissant Macedonian was not offended y^e Hephæstion was affected with regal honors of Darius mother: but when she craved pardon for his error, Alexander alwaies courageous, & then fraughted with a regall heart, sayd: be of good chere woman, whatsoeuer honor thou hast bestowed vpon him, I thinke thou hast don it to me: for this man (apointing to Hephæstion) (saith he) est alter ipse. A friend therfore is a rare treasure, a desired name, a man scarce appering, y^e refuge of infelicitie, a possession scarcely to be found, a receuer of secrets, a neuer failing rest, as Xenophon doth excellently teach vs. + Yongme must know folows, y^e they exercise theselues line tragally, to liue quietly, to bridle their tong, to bridle their repress anger, and to stayne and keeps tong, & repress in their hands from vnlawfull spoyle. anger, & keepe Of these (of what value eche is) let vs their hands tie consider, which with examples I will vnlawful pray. make manifest, and of the last I will first beginne. Some men hauing putte their hands to vnlawful prayes, and vn-

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Gylippus Lacedemonius.

Socrates.

Aristophanes.

inst gayne, haue disparaged al their glory, and disparkled all the illustrious gestures of their progenitors and auncetors. As Gylippus the *Lacedemonian*, who (because he had loosed & opened the money bagges, and stolne thereout a great summe of money) was abandonned his countrey, and repeld from *Sparta*. Doubtlesse he is a very wise man, which doth conquere his anger, and not suffer himselfe to be overcome with yre. Socrates (when a certayne temerous haughty fellow, and rash royster had spurned him with his heele, and thei which were present seeing it, were soze offended at him) sayd, If an asse had kicked and winched agaynst me with his heeles, woulde ye aduise me, and counsayle me agayne to spurne? Socrates surely did it not at all, but (when they all pursued him, and called him a heele flinger, and spurner) he was choked and stragled. Aristophanes in his comedy, intituled *vepèλn* whiche he set forth, when with many contumelious tauntes and reproches he had rent and proscribed the same Socrates, and one whiche was present reprehending him

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him sayd: Doeſt thou not take this in indignation? Socrates: No verely answered he, not I. For I am taunted now and bitten with railing words in the Theatre, as in a certaine sumptuous and gorgeous banquet. Archytas Tarentinus, and diuine Plato, appeare to haue done y^e lyke things to these: for certainly Archytas returning from warre (for about that time he gaue himselfe to chivalrie) when he had found his groundes vntilled and foule to looke vpon for lacke of good husbanding, (calling the steward of his farme vnto him) thou wouldest weepe (sayd he) onlesse I were too angry. Plato (being offended with a gluttonous & proud seruant) called vnto him Speusippus his sisters sonne, saying to him, goe and whyp me this barlet, for I am accensed with anger. Hard and difficile these be some will say, and by no meanes imitable. So they be vndoubtedly I cannot deny. Wherefore must yongmen do their deuoir (as much as lyeth in them) to vse these examles of this carefull crue of surmounting lerned personages, as a glasse to looke vpon, and as pictures to behold, to qualifie and tē-

Archytas
Tarentinus

Plato.

G. v.

per

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per their vntemperate and raging ire. For although (concerning other things) we be not to be resembled to them, neyther in long experience, vertue, honest lyfe, nor learning: Pathelss it is our duetie (as muche as we may) to followe their fote-steps, and in these things to imitate and counterfait them, as p̄phets of y gods, interpretoꝝ of sacred things, and (as it were) the leaming lampes and flaming firebrandes of wisdomē. To moderate the tong therfore and to keepe it in, (for of this as I purposed, must I speake) if any thinke it a small or pernicious thing, he wandzeth from the pathe of equitie, and is quite deceyued. For silence in due time is wisdomē, and more excellent thā all talke, * and sometime to holde thy peace both bzing farre more commoditie than to let thy tong go at randon, for perhaps we speake many things which may endamage our selues, and shortly vtterly binde vs, but if we keepe our tong within the wals of our teeth, we shall not be endangered. Euen as a Beare, (while she is kept in hold) will hurt no man, but as sone as she is let out frō thence, (while she rageth

The tong
vntimely
alking, brin-
geth many
inconueni-
ences.

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geth against them the macteth) both hurt
 both hir self & other : so y tong as long as
 she is imprisoned wth the fold & hedge of
 the tæty, it is harmlesse: but whē she vn-
 aduisedly leaueth the folds of the tætye,
 (wherwith she is enuironed) wil entagle
 boty hir self & others w many evils. And
 for this (as me semeth) haue y mē of old
 time cōstituted their sacred ceremonies,
 full of mysteries & secrecies, y men being
 accustomed in those diuine mysteries to
 hold their peace, might w like fear accu-
 stom thēselues faithfully to kepe humane
 secrecie. The religious mōks in old time
 (I haue herd say) wer wōt among other
 vertues (wherw but few of thē were in-
 dued among so populous a rabblement) to
 practise silence, y they might lern what &
 whē they shuld speak, lest peraduenture w
 their vnaduised temeritie, they might en-
 danger thēselues in lothsom labirynthes, &
 implūge others in deuouring gulfs. Paul⁹
 y monk by surname Simplex, whē he as-
 ked whither Christ was firker than the
 prophets. &c. being cōmaūded to lie vp in
 silēce den his folish questiō, by y space of
 th. yeres, durst speak neuer a word to any
 mā. so lerned he bi his silēce, what things

Paulus Mo-
 nachus.

A President for Parents.

How Agatho learned
to hold his
peace.

Men haue
repented
speking, but
none hol-
ding theyr
peace.

ought to be spoken, and not to be spoken. And it is noysed that Agatho the Abbot, putting daily a stone in his mouth, learned to hold his peace, and for the space of thre yeares obserued it, least when he would speake, he might not readely: for he had red in Salomons Proverbes thus: *qui custodit os suum, custodit animam suam: qui autem inconsideratus est ad loquendum sentiet mala.* + Againe I neuer heard man say he repented for keeping his tong, but many I haue heard repenting for theyr talking and futilitie of their tongue. Besides this, it is an easie thing for a man to utter, that he hath kept in, but a difficile thing, nay rather impossible, to cal again that he hath spoken, and rashly and vnadvisedly uttered. I remember I haue heard tell that innumerable, (for the intemperancie of their tongue) haue salne into greuous calamities, miseries, misfortunes and discomfitures. Of the infinitie of the which, (for exâples sake) I will recite one or two, relinquishyng the rest. When Philadelphus espoused nuptials wyth his owne sister Arinoes, and one Solades sayde these wordes: *ὡς οὐχ ὁσίμην*
Τέως

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Τρυμαλίαρ τὸ κεύθεον ὠθεῖς. He was in-
 forced in prison, fettered in bonds and
 chains, a long time to rotte and pine a-
 way, and payd the price for his vntymely
 loquacitie. For that he might be a laugh-
 ing stocke and skorne to many, he long
 greued, lamented, and pitifully beway-
 led. Also Theocritus the Sophister spoke,
 and suffered things like to these, and a
 great deale more greuous. For when A-
 lexander commaunded the *Greekes* to pre-
 pare them Purple garments, that (whē
 he returned) he might solemnise the tri-
 umph of the warlike exploit atcheued
 against the *Barbarians* and his vassalles
 particularly, and man by man brought in
 their money, befoze (sayd he) I doubted, and
 now I euidently perceiue that this is thy
 purple deathe as Homer sayeth. From
 which time Alexander was euer his foe,
 and enemye. Also he greuously offended
 and irritated Antigonus king of *Ma-*
cedonians, when he cast his blindnesse in
 his nose. For he commaunded Eutropion
 his maister Cooke (whych was in a cer-
 tain ordinarie emphechemēt) to come vnto
 him, to giue and take an accompt. And
 when

Solades for
 his tongue
 retted in
 prison.

Theocritus
 for his lo-
 quacitie was
 beheaded.

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When y^e Cooke had often denounced these things to him, I know well (said Theocritus) y^e thou art about to set me raw before a one eyed king. And so to the one, y^e is to y^e king, he upbraided his blindness, & to the Cooke he twitted his euil cookery. Eutropion therfore sayd, y^e shalt leese thy head, y^e thou maist worthely be punished for thy madnesse & dicacitie. When these were told to the king, he sent those which executed and cut off the head of Theocritus. A due gained guerdon for the intemperancie of his leudly walking and clattering tong. Notwithstanding two times there be (as Isocrates sayeth) wherein it is better to speake, than to vse silence. The one is, when occasion of talk is offered of the things y^e knowest most plainely and perfectly. For to reason of vnkown things is a dishonest thing: wher on the contrary part, it is laudable to speake in time, of y^e things thou art perfect in. Gorgias Leontinus came to y^e temeritie, that he willed eche man to propound the question, which he wold haue canualed and discussed, and that he sodenly (and *ex tempore*) wold answer to euery poynt. Many be deceyued in

There bee
two tymes
wherin it is
better too
speake than
to holde thy
peace or
knowe
things and
necessarie
things.

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in this professiō with his loquacitie. But
 this proud sophister, and haucie seylor of
 questiōs, sapient Socrates brought to that
 poynt, (as the dialogue of Plato doth ma-
 nifest, which is intituled Gorgias) that he
 knew not howe to define an *Rhetorica*
 which he professed. The same reproch su-
 stained Protagoras, which (in y^e dialogue
 of Plato which is called Protagoras) did
 make his great vaūt, & too largely promi-
 sed y^e he wold so frame y^e youngmā Hippo-
 crates (if he wer cōmitted to his tuting) y^e
 daily he shuld conceiue wōderful increa-
 sings and augmentations of vertue. But
 whē he was asked this question, (*an vir-
 tus doceri posset*) he had nothing to say: but
 sounded many trifeling toyes which made
 nothing for y^e purpose. Is not he a laugh-
 ing stock to al men y^e reasons of y^e things
 he knoweth not: now adays many vaunt
 thēselues very leudly to be passing lernes
 mē among y^e ignozant sort, & thunder out
 their boastes and gloziations, as though
 they were painfull students, and depely
 lerned clarks, bolstring out with chaun-
 ting tongs, the names of *Greke* and *Latin*
 authoꝝ, to serue in the iudgments of the
 vñ

Gorgias
 Leontinus
 was repro-
 ched of So-
 crates for his
 temeritie.

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Zeuxis ad,
monition to
Megabyzus.

vnlearned crewe, the pearlesse men in
these dayes : when (if he that is learned
aske) what is this authoꝝ oꝝ that authoꝝ,
whom with their eloquent tongues and
magnificall (soꝝsooth) commendation they
extoll and lift vp to y^e skies, oꝝ what mat-
ter they intreate vpon oꝝ discourse, then
they be mute and not a worde soꝝ a thou-
sand pounce. Thus many shame them-
selues, and great is the number of suche
vnlettered bragging gallants, as experi-
ence sheweth. Therefore very merily &
trimly Zeuxis admonished Megabizus
after this sort, that he should not rashly
speake of the things he know not. Mega-
bizus in times past entred into Zeuxis
shoppe, and with great commendations
praised certain rudely and grossely pain-
ted pictures, with no art noꝝ cunning po-
lished, and blamed and dislyked others,
which were very exquisitely wrought
and finished : at whose follie Zeuxis ser-
uaunts and boyes laughed, and Zeuxis
sayde: ¶ Megabyzus, while thou holdest
thy peace, and keepest silence, these boyes
can but maruell at the beholding thy gay
garments, costly robes, & thy seruants
which

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which followe thy traine, but when thou
utterest and speakest of the things which
pertaine to this Arte, thou art a gibe and
laughing stock vnto them. Beware ther-
fore, and take heed of thy selfe by these, in
whose sight thou dost praise these, and re-
presse thy tongue and furthermore endeuer,
that neuer thou rashely speake of those
Artes that thou knowest not. The other
time is, that thou mayest speake, and not
keepe silence, when talke of things (ne-
cessarily to be spoken vpon) is ministered.
For if necessitie require thee to speake, to
defend either thy selfe or thy frendes, it
is a dishonest and vndecent thing to be
silent. But if no necessitie enforce thee to
speake, it is better for thee to holde thy
peace. Euen as it is the parte of a good
man, to harme or hurt no man: but (if
contrary to Gods law and mannes lawe
he be iniured of the wycked) laudably ta-
keth vp weapons, and defendes himselfe.
Likewise is that man accompted good,
which seldome speaketh, vntill nece-
ssitie drive him to vse his tongue. Zeno the
Prince of the Stoikes was called wyth
other Philosophers, (by the Ambassa-

If necessitie
enforce thee to
speake, talke is
better than
silence.

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Zenot^s answer
to the Legates
of Antigonus.

Aeschines.

Children must
be framed to
speake truthes.

Boys of Antigonus sent to Athens) to a
baket: and when euery one of them (wel
whittled with Eacchus barrells) boasted
vpon and shewed out his learning, Zeno
helde his peace. But when the Legates
asked him, what they should declare to
Antigonus concerning him? *Hoc ipsum
dixit quod videris* even this you see: for the
talkes and tong of all other is hardest to
be moderated and measured. Aeschines
the scholler of Socrates, (being reprehended
for his silence, seeing he had so good
and vertuous a master as Socrates) sayd:
*Non loqui solum a Socrate, sed etiam tacere
didici*, I haue not only lerned of my mas-
ter Socrates to speake, but to holde my
peace. These kinde of talkes of things,
which thou knowest, and when necessity
constraineth, containeth many commodi-
ties, many vtilities, & bringeth great ho-
nestie. But otherwise great incommodi-
ties & harmes thou shalt reape, if thou te-
per thy tōg to tattling and vntimely tal-
king. Besides all these things, children
must be accustomed to speake and tell
truthes, which is the best and most sacred
thing of all: a seruile thing it is, & nothing
de

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decent, for a free born man to lie & forge:
 which all men do abhorre and hate. And
 not in bondmen and seruants to be per-
 mitted. * Great enormities issue of this
 vile vice, and most detestable wicked-
 nesse: from hence come perjuries, frauds,
 deceits, violation & breaking of promise
 and faith, and innumerable such horrible
 vices, which sow amongs men discords,
 debates, & deadly hatreds. When Deme-
 trius Phalereus was asked of a certaine
 man, what punishment liars were worthy
 of, he answered: *ut ne dicentes quidem
 vera, digni fide haberentur*: therefore as it is
 the duetie of iustice, to keepe truthe in
 deedes, sayings and tong: so is it the part
 of iniustice to lie: Lying greatly displeas-
 eth God, and is odious to the societie of
 men. Aboue all things Parents must be
 carefull to roote out from their childrens
 tender breastes, this ugly monster, least
 it ouerthrowe and quite depraue all
 the good qualities, and carefull eruditi-
 on, which they from theyr infancie and
 youth haue trayned them in. And neuer
 more neede than now ougōt Parentes
 to looke to this. For it neuer so muche

Of lying flow
 many mil-
 cheues.

Demetrius
 Phalereus.

Lying was re-
 uer more a
 mote than now

W. J.

raig

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raigned as now. Al children almost haue learned to dash out loud lies, and not one amongst a hundred, but can inuent handsomly, and mainteine cunningly a lye, & with suche meantes and wayes, as it is a wonder to beholde: they are as perfite in their Arte, if they be but sixe yeares olde, as if they had gone twentie yere to schole to learne some good discipline. Where is the fault: in parents that be so vncarefull to vertuously teach them, and while they be yong, to eradicate such growing evils. The parentes be moze to be blamed, for in them is the remedy hereof. There be to many parentes (the moze is the pitie) that are delighted in their children, that can handsomely frame a lie: and they themselves (suche is the pcruersitie of some) teach them how to lay somtime the foundation therof. They count their children ioly boyes, if they once face a lie, sweare, stare, and tear God with othes. Such vngodly and vngracious parentes, shall not be unpunished for such their informatiō, if they do not in time seeke to recure this pitiful soze and large vlcer, they can neuer come to goodnesse whē in youth they tast
so

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so much of y^e lakes of lyes and puddles of
vntruthes. Neither euer will they be ho-
nest men, or esteemed in honest company
for the autho^r of lyes is the hater of honesty,
truth, right and goodnesse. If any feele
themselves guiltie heerein, I meane them,
let them seeke chiefly to abandon such a
polluting euill, and infecting soze, fro^m the
hearts of their children: as for such as be
godly, I thinke they knowe the eno^mi-
ties thereof well inough, and are carefull
to weede out suche euill swelling herbes
from their childrens brestes. + Whitherto
haue I spoken of the good institution, and
right bringing vp of children, and of their
behauio^r and deco^ration: now I thinke it
conuenient to turne my talke to yong
men, and giue them some p^rceptes and
good lessons. I haue often perceyued and
found Parents to be the autho^rs and on-
ly causes of naughtynesse and peruerse
manners, which for they^r children haue
p^rpared and appoynted masters, gouer-
no^rs, tuto^rs, and guides, but haue giuen
the b^ridle at large to their yong men, and
suffered them to liue as they list, and to
vage and runne at their pleasure: when

Sathan is the
authoure of
lying.

Yong men
ought not to
liue as they list
and run at ran-
don, but vnder
a gouernor, the
viewer of their
studies, and ho-
nest informer
of their man-
ners.

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Yong men
ought more
narrowly be
looked to than
children.

The transgres-
sions of yong
men.

contrarywise, they ought to haue greater care, and more bigilant respect to suche, than to theyr chilozen. Who knoweth not that childrens faults and transgressions be small and curable, perpetrated perhappes through the negligence of gouernors, and committed by disobedience? But the trespasses and offences of yongmen, are oftentimes great, horrible, and miserable, as intemperate gluttonie, and rauening of the bellie, the ex pilation and robbing of their fathers goodes, cardes, dice play, banquetting, the lawlesse loue of virgins and women, the pollutings and corruptels of mariages. Wherefoze it becometh to tame, cohibite and repress the mindes of these with cares, diligence and sedulitie. For this age is prone to pleasures, wanton and vncircumspect, and needeth a bydale. Wherefoze they (whych defend or pamper this age) doe open the window to offences, and giue them libertie, winking at their wickednesse. But wise parents ought cheefely at this time, to haue a diligent care of their yongmen, teaching them to be bigilant, modest, and sober with preceptes, lessons, menaces,

ob

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observations, persuasions, promises, and
with the cōmemoration of those mennes
example, which (having pitched their tēts
in pleasures field) haue cast themselves
hedlongs into peremtorie perils, & casual
calamities, and with rehersal of their ex-
amples, which with constancie, suffer-
rāce and abstinencie, haue got them pas-
sing pure praise, gay glozy, and conueni-
ent commendation, for their worthinesse,
curtesie, good behauior, courage, and va-
liance. For these two things are as it
were) the Principles and incitations of
vertue, the hope of honoz, and the feare of
punishment. The one, that is the hope of
honoure doth incite, and maketh coura-
gious and hilarous to famous scates and
excellent studies: and the other, that is
the feare of punishment, draweth vs a-
way from perpetrating filthynesse, and
repelles vs from scelerous myscheues.
And first of all they ought to be banys-
shed the companie and conuersation of
flagitious and naughtie men: for wyth
theyr malicious manners and beastly
behauior, they are embroyned, infected,
and tainted.

The hope of
honor, and fear
of punishment
be the incitati-
ons to vertue.

The acquain-
tarce and fami-
liaritie of wic-
ked persons is
to be elchued,

¶.iiij.

This

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Pythagora
enigmata.

Thys same commended prudent Pythagoras by his obscure and darke sayings, which muche auaille to the attaynement of uertue. As $\mu\iota\ \gamma\acute{\epsilon}\nu\epsilon\theta\alpha\iota\ \mu\epsilon\lambda\alpha\nu\iota\delta\epsilon\omega\mu$: that is to say, vse not company with those men, whose leudnesse of manners, may spot, blemish, diffame, and dishonest thee. Again, $\mu\eta\delta'\ \zeta\upsilon\gamma\omicron\iota\ \upsilon\pi\epsilon\rho\beta\acute{\alpha}\iota\nu\epsilon\iota\mu$, passe not the ballance, that is, doe nothing against right and equitie. For the ballance in olde time, was accompted a signe of equitie, as an other prouerbe witnesseth, $\sigma\tau\alpha\chi\acute{\alpha}\nu\eta\varsigma\ \delta\iota\chi\alpha\iota\omicron\tau\epsilon\rho\textcircled{\text{C}}$, iustier than the ballance, or as true as Steele. $\mu\eta\delta'\ \epsilon\pi\iota\ \chi\omicron\iota\nu\iota\alpha\ \kappa\alpha\theta\iota\sigma\tau\alpha\iota$. That is, flee idlenesse, eschue slouth, and prouide for things necessary against the morrow. Again $\mu\eta\ \pi\alpha\nu\tau\iota\ \epsilon\upsilon\beta\acute{\alpha}\lambda\lambda\epsilon\mu\ \delta\epsilon\chi\iota\alpha\mu$, desire not euery mans friendship, nor put thy selfe to euery mannes familiaritie, but chosse, whom thou maist loue. And many suche like, as be left to our memorie by prudent Pythagoras, but I wil turn again to my former talke, from which I haue digressed. As I haue sayd befoze that Parentes ought to endeuoure them selues, and be circumspect, that theyr children auoyde and flee all

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all wicked, leude, and vicious compa-
ny: so likewise I thinke it most meete
and conueniēt, they be abandoned from
flēring, flanting, and franticke flatter-
ers. As I haue spokē it to many parēts
so now I dout not agayn to confirme it,
that there is no kind of men moze per-
nicious or woꝛse, whiche moze depꝛa-
ueth and soner coꝛrupteth tender age,
and stranglet̃ youth, than flatterers:
whiche euen the fathers themselues,
with their childꝛen most miserably in-
fect, and sear̃ch to the quicke: for olde
hoare heared men by such gabbing Gna-
thoes, and picktoanie parasites, are af-
flicted and conuerted into luctuous bea-
uinesse, and their childꝛen runne head-
long into pꝛesent destruction. *Euen
as the olde serpent turned his blandi-
ments, and sugꝛy sweete woꝛds, to the
perdition and ouerthrow of mankind,
(while he deceiued our first parents) so
flatterers with their gallant blandi-
shing tong circumuent vs, and throw
vs into a thousande miseries. + They
allure and entice yongmen to delicious
plesure, wherewith y age is very gretly

There is no-
thing worse
than the co-
pany of flat-
terers, chefly
to yong men

W. B.

deligh-

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The persua-
sion of para-
sites.

Delighted. When their fathers exhort them to frugalitie, to modesty, and to sobriety, that hagar and sauage crue of captiue Cteliphoes, pzating Phormioes, and guilefull Getaes, impell them to drunkeanes and surfetting. When their parents moue them to temperance and continency, this rascall rout inuegle them to lasciuiousnesse and inordinate lustes: when their parents persuaude them too be sparing, laborious, and paynesfull, this ragaianne roll drawe them from labours, to ydlenesse, sloth, and drousinesse, saying, that all our life is but a moment of time, and therfore ought they to liue, and not basely and obscurely spende the short time, defrauding pleasures: wherfore ought we to care for our fathers threats & many menaces: he doteth through age, he is a neighbour to the coffin, and a graue spirite, whiche very shortly we will lifte vp, and carry out a doores to his funerall farewell. And some of these makelesse marchantes draw them to bandes, & to other mens married wiues, so that they robbe, spoyle, and pray vpon their fathers

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thers treasures, whiche be as a viandye
and necessary prouision for their olde
age. And execrable ennemyes to yong
men, and wicked grasses, which while
they sayne them selues hipocritically
to be frends) they utter nothing free-
ly. They gape and wayte vpon riche
men, and set not a straw by poore per-
sons, and indigent men: marking what
yong men doe, that (when they that
maynteyne them laughe) they maye
laughe also, as they whiche doe all thin-
gs with a fayned and flattering mind.
And when they turne them selues
to the becke and looke of ryche men,
by fortune they be free, but in mynde
bondelanes. And althoughe they haue
not bene affected with iniuries, yet
notwithstanding they crye out, and pi-
teously playne, that they be wrong-
fully intreated. And for this purpose,
least not in vayne, and withoute a
cause, they shoulde be thoughte to be
nourished and maynteyned.

* Commodus the sonne of Marcus the
Emperour wold neuer haue so degene-
rated fro his fathers vertues, & chosen
a kind

*Si quis ait
aio. Si quis
negat, no-
go.*

*Marcus the
rough para-
sites was cor-
rupted.*

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This saying
some attri-
bute to Di-
ogenes.

Parents must
modestly ap-
parell their
children.

a kinde of life moze woꝛthy a woꝛseler
oꝛ champion, than an Emperour, yf
flatterers (whom Constantinus the
Emperour named rattes and mothes
of the palace) had not so coꝛrupted him,
and so haue thꝛowe him headlong in-
to that dishonest life. And therefore
Antisthenes (wel waying the great in-
commodities that come by flatterers)
was wont to say: It is farre better to
fal amongs rauens than flatterers. For
flatterers eate vp, and deuour quicke
bodies, and the rauens dead carkasses.
+ Therefore if any parents haue a care
to haue their children well instructed
and rightly bꝛought vp, they must a-
moue and banish these pestiferous pa-
rasites, hellish hounds, and mischeuous
monsters, and other vngacious fellow
scholers farre from the company and
societie of their children: for these are
able to euert and vtterly depꝛaue, and
coinquinate any meeke natures good di-
positions & pꝛegnant wits. * Also pa-
rents must modestly adorne and decke
their children, and moue them by their
exhortatiō oꝛ rather example, to despise
riot

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riot and to much elegancie in apparell.
For to gayne glozy, and to require re-
nouns by the superfluous elegancie of
garments, is a dishonest thing, but to
respect (in euery thing, and in apparel)
decency is a glorious thing, and therby
were men wont to be beautified with
glories garlands. Euen as to ouerlade
himselfe with to much wine, and to in-
curre the vice of ebrietic is great filthi-
nesse to a man: so not to obserue mea-
sure in furnishing the body, is subiect to
crime. One exhorted once Alphonsus
king of *Aragon* to wear rial robes, and
princely apparel (for in aray he nothing
differed from his vassals and subiects.)
But he gaue this worthy aunswere:
Malo moribus & autoritate meos excel-
lere, quàm diademate & purpura, I had
liener surpasse my subiects in good be-
hauour, maiestie, and authoritie, than
in crown and purple clothing. So Au-
gustus Cæsar the renowned *Romane*,
had in deadly hate the excesse of appa-
rell: for this was he accustomed most
grauely to say: gallaunt and trimme
clothing is the banner of pride, and nest

The answer
of Alphonsus
to one that
exorted him
to wear gay
garments.

Augustus
Cæsar hated
excesse in ap-
parell.

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of lodging of luxurious lasciviousnesse: and we by experience are taught, that such in these dayes, they that be to curious in aray, and perillous bzaue fellows, thinking better of themselves than any other, gimping in y^e streets like gamesters, and manifesting themselves to the eyes & looks of people, are counted light persons, spendthriftes, riottous, proud, haucie, foolish, impudent, & of wise men more euilly thought of, & severely reprehended: A meane in al things is to be kept, which (whosoever in his degree doth passe) doth infringe the bonds of honesty. Diogenes (when he saw a yongman delicately and effeminately appareled) sayd: *Non te pudet, qui peius tibi velis, quam ipsa natura voluit? illa siquidem te virum esse voluit, tu vero teipsum ex vestitu mulierem facis.* Art thou not ashamed to wish worse to thy selfe than nature hir selfe would? she would haue thee to be a man, and thou makest thy self by thy aray, a woman. Grauely therfore saith Marius in Salust, *Ex parente meo, & ex alijs sanctis viris ita accepi, munditias mulieribus, viris laborem cōuenire,* I haue thus heard of

He that passeth the
meane passeth honesties bonds.

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of my father, and of other holy men, that the curious cleynesse and gandy garments are meete for women, and labour for men. Labour and studie must yong men be accustomed too, not to superfluous apparell, and curious decking of the body: they ought to refuse no payne, no toyle, no trauell, no iourney to attayne learning, and to haste to suche as may instruct them in vertue and learning, whiche by sweat and labour must be atchieued, or else it will neuer be gotten. No iourney so long, no way so tedious ought to deterre a yongman, no payne (though it be neuer so grieuous) ought to holde him backe, from going to learned masters, perswading himselfe, that he shall so remunerate al his toyles so tedious and ykelome, with more ample commodities, and larger gaynes within a little whyle. He must remember that Pythagoras the most perfect worke of wisdom (from his youthe, entring into a desire of Philosophie, and all other good learning and honest vertues) went into Egypt. where being trained in the learning of y nation, serching

Vertue and learning are by labour obayned.

Pythagoras.

A President for Parents.

searching out the commentaries of the priests of former age, knew the observations of innumerable worlds: thus he departing unto the *Persians*, gave him selfe to the exact wisdom of the *Magi*, to be fashioned and framed: of whom with great docilitie of minde, he learned the movings and courses of the constellations, and propriety and effect of euery thing. Then sayled he to *Crete* and *Laced:more*, (whose manners and lawes when he had seene and grauen in minde) he went to the games of *Olympus*. Here is example for yongmen to follow that woulde be perfecte men, and in time to come, profitable members in the common weale. And not Pythagoras onely, but diuine Plato, leauing his owne countrey *Athens*, and his lerned wise master Socrates, a place and master most resplendent in learning and experience of things, (being beautified with abundance of wit, and garnished with all good learning and swatfencelle of tongue before) passed ouer *Egipt*, where he learned of the Priests the manyfolde numbers of
Ceo.

Plato.

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Geometry, and the obseruation of celestial planets, and their influences. And at that time when yong men came flocking to *Athens* to seeke & heare their master Plato, he became a scholer of the *Egyptian* elders, passing the banks inexpressible of *Nilus*, the huge fields, the dangerous dens and mountayns, and bowling circuites of riuers & lakes, no payne called him back, no trauell could abate his greedy desire of lerning. These examples ought parents to set befoze their yongmen, to moue them to labour for good lerning, vertue, & honesty: we read that many noble yongmen, from the furthest coasts of *Spayne* and *France*, went once to *Rome* to *Titus Liuius* flowing with the sweet milky fountains of eloquence: and now shall it yke yongmen of these days to measure out, & run ouer a little way and short iorney, to learne the precious precepts of learning, of learned professors: Whiche learning is as it were the staffe to a weake body, and vaine to olde age. *Isocrates* admonished *Demonicus*, to spende the boyde tyme and vacant houres that were giuen

I. J. uen

A President for Parents.

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67
A President for Parents.

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Isocrates.

J. J. uen

A President for Parents.

uen him in hearing: not in bayne thinges, in studies (whercof alwayes doe proceede the increase of learning, and augmentation of vertue) as to heare learned men, to read their lucubrations, not in riot, in wantonnesse, in trifles and toys. Plato oftentimes disputed, and when he sent away the company of the reasoners, he alwayes bled to admonish them thus: *Videte o adolescentes, ut otium in re quam honesta collocetis*, Take heede, O ye yongmen, and beware, that ye contriue and spende your leasured houres in some honest thing. What can be moze honest than to heare (if leysure permit) men resplendent in arts, and to peruse the worthy works, and modest monuments of surpassing authoꝝ, in al good sciences: what moze dishonest, than to wallow in ydlenes, to spend the time in dicing, carding, riot, drunkennesse, and other naughtie and pernicious exercises. I woulde olde Scipio his words were wꝛitten with golden letters, in the tables of yongmens hearts, who (when he from mortall affayres gayned any leysure oꝝ vacant time, and was intentius
to

Scipio.

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to learning) was wont to say: *Se nunquā
minus otiosum esse, quā cū otiosus: nec minus
solum quā cum solus esset.* So shal thei with
out any veration or gret toyle vnderstand
those things, & be perfited in those sacred
sciēces, which those lerned authoꝝ with
vnspekable labour, toyle, & encombꝝous
payn haue found out. But those yongmē
which be dissolute, & refuse this institu-
tion, shall neuer be beautified with sci-
ences, noꝝ replenished with knowledge
of good arts. What a benefite is it to en-
ioy the lucubrations of famous learned
men, out of which issues pꝛofites to vs, &
labours redounded to them. These thin-
ges therfoze are honest & profitable, and
(if yongmen & parents be vigilant and
labozous but to betw the same) wil bzing
infinite cōmodities, both to themselues
and other. + And those things that now
I wil speake vpon, are fraught with hu-
manitie, & replete with curteous lenity.
Neither do I counsel parents to be alto-
ther wayward, frowarde, peniſh, harde,
and by nature to sharp, fell, and seuerē:
but to winke at certayne faults of your
yongmen, and to remitte and pardon
their

Children must
be kept in do-
ing their dūtie
rather with le-
nity and gen-
deresse, than
sharpnesse and
importunity.

A Preident for Parents.

their transgressions, remembꝛing, that they themselues were once yong and faultie likewise. Cuen as Physitians do temper bitter Drugs and medicines with sweete and dulcete sapours, that beeing concoꝝpate and mixed with sweetenes, and receiued of their patients, may remedy and recure them: so it becometh fathers and good parents to mixe the bitter rigour of their rebukes, and blustering blasts of their reprehension with meeknesse and lenitie, and to graunt sometime vnto the lustes of their childꝛen, and to pardon their offences. But yf it pleaseth not them so to doo, fathers may be angry, but soone they ought to quell and quenche it: for it is a great Deale better for a time to be wꝛathfull, than long to be angry. For the continuall abyding in anger, and the harde reconciliation of fauour is a great signe, and manifest token of a minde alienated from childꝛen, and hatefull towards them. And also it is decent for parents, that they sayne themselues to conceale some of their childꝛens faults. For the incommodities of sighte and hearing,
(that

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(that is blindness and deafnesse which Parents must
follow olde age) (as it were) not to see sometime con-
certayn things which they see their chil- ceale their chil-
dren do, nor to heare certayne things drens faul-
which they heare. Seeing we wincke
at, and suffer our frendes faultes, what
maruell is it yf we tolerate the same in
our children: & oftentimes we haue not
rebuked and reprovied our servants ris-
ting and surfetting. If thou sometime
wouldest haue him lye sparingly and
hardly, other sometime minister vnto
him costes liberally: yf thou hast bene
angry with him at any time, pardon
him agayne: yf at any time he had de-
ceyued thee through thy servants, re-
frayne thy anger, if he shall take out of
thy field a yoke of oxen, remit him: yf he
at any time come exhaling the surfet and
drunkennesse the night before receaued,
agnize it not, so as thou knewest it not:
yf he smell of his odoriferous waters,
and sweet powders, make no wordes of
it, knowe it not: and by this way may
lasciuous youth, and wanton be tamed,
ordered, and restrayned. And parents
must endenour to prepare them wines,

3.ij.

which

A President for Parents.

At what time
yongmen must
be giuen to ma-
riage, & what
wiues must be
shosen for the.

Parents must
be a liuely pa-
terne and as a
glasse of ver-
tues, to their
yongmen and
children of ho-
nest life.

which can not resiste vayne pleasures,
noꝛ abide bitter rebukes, when they
heare of their faults. foꝛ matrimony is
the most firme bond, and sure bꝛidle of
lasciuious and wanton youth. And such
wiues muste be matched and coupled
with them, which neither in stocke noꝛ
substaunce surpasse them: it is a wise
part to chosse a wife that is his equall,
like in all respects: foꝛ they whiche es-
pouse wiues which be better than them-
selues, they are not the husbands of their
wiues, they rule not their wiues, but
are made their seruants, foꝛ their high-
er blood and richer dowꝛie sake. But to
dra w to an end, and to leaue off this gi-
uing of pꝛecepts, before all other things
it is requisite and moſte necessarye, that
parents liue an inculpable life, in no-
thing offending, and do those things on-
ly whiche be honest, iust and lawfull:
And to shew them selues a liuely and
manifest example to their children,
that beholding their honest and modest
lyues, as in a glasse, may shunne the
woꝛks and woꝛds which be dishonest,
fylthie and vnlawfull. foꝛ parents,
which

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Whiche (when they reprove their childrens faultes and vices) are filled with the same vices themselves: whiles they accuse their children, they seeme to insulte and accuse themselves. And they which leading a scelerous life, haue no libertie to rebuke their bondslaues, much lesse their children. Moreover they be the mouers and counsaylers to their children of vicious vices, and foule faultes: for when old men and parents passe the pathes of pudicitie, & leape over the limits of shamesfastnesse, there must it of necessitie be, that the yonger sorte and their children be moste impudent. * I would to God there were no suche parents in this land, then should there be more vertuous impes than there be. I feare me the number is very great, and the more to be pitied. But godly parents must carefully practise, and exercise all things whatsoeuer apertaine to temperance, & maye draw their children to honesty, and sobrietie: imitating Euridices, which although she was an ill-born, and most barbarous, notwithstanding

J.iiij.

for

A President for Parents.

for hir childrens discipline and institution in the last time of hir age, addicted hir selfe wholly to learning, and laborously trayned in paynesfull studies. Whiche Euridices howe intierely she loued hir children, this Epigramme (whiche she dedicated to the muses) doth manifestly declare:

Ἡρῳδία κ' ἱερὰ πολίτης τὸν δ' ἀνέθικε
ἐνίσου Μούσαις χυχὴ ἑλῶσα πόθον,
γράφεται γὰρ μνημεῖα λόγων μήτηρ γε-
γαυῖα
παίδων ἰβάντων ἐξεπονθε μαθεῖν.

Euridices.

Euridices the learned dame
and holy citizen, for loue
Of learnings lore, this taske did frame
vnto the Muses nynes behoue:
For vwhen hir children grevv to men,
and passed from their childs estate,
She laboured to learne (as then
a mother and a spoused mate)
Good artes, euen for their only cause,
and monuments of fyled speech,
Of eloquence, and ciuill lawes,
that she hir children the might teach.
¶ that

A President for Parents.

What that there were many suche mothers
 as Eurydices or but a few like fathers to
 the zealous minde of this surmountyng
 woman. What mother at this day wold
 take such paine, what parent wold so co-
 sume hir selfe with studie for their chil-
 drens erudition, though they loue theyr
 chyldren well, and desire to haue them
 learned, but they seeke not the way? No
 not the father, which were the fittest for
 such a purpose. A rare Phœnix was Eury-
 dices, whose example if any wold folow,
 then should they vndoubtedly haue suche
 vertuous sonnes as Eurydices had. Ther-
 fore to embrace all these our institutions
 and wholsome preceptes, is rather the
 work of prayer than of admonition: how
 be it, it is no small felicitie & industrie to
 follow many of them. Let all true parents
 which desire to bring vp their chyldren
 vertuously, trie and proue how muche it
 auaileth to folow these precepts: no hard
 matter, it passeth not þ power nor reache
 of mā. If they be diligent, if they be care-
 ful, if they be vigilant in the good instru-
 ction of their chyldren, let them embrace
 these precepts, folow them, practise them,

The epilogue
 of the tran-
 slator.

It muche a-
 uaileth to
 embrace
 these pre-
 ceptes

J.v.

and

A Prefident for Parents.

and vndoubtedly they shall be worthis
Parents, and haue vertuous, godly, ho-
nest, modest, discrete and painful childre,
endued with all good qualities, and adoz-
ned with all ciuil behanior and good con-
ditions. They shall haue at last the guer-
don of theyr trauell, they shall haue the
hire of their paine, and reward of theyr
diligence. When they are olde, and run
ouer many a yeare, the vertues which
they espie in their well instructed chil-
dren, shall prolong their dayes, and com-
fort theyr heartes wyth great delight.

Lessons for Parents.

Here let Parentes learne to be Pa-
rents, and in the prunning of their yeares
looke diligently to the good education of
theyr children. For those children which
in the beginning be well nurtered, in-
structed and brought vp, and whose fou-
dation of good education is well and ver-
tuously layd, shall easily vnderstand and
solow the other things, which flow from
the beginning. But what chylde soeuer
is not taught to knowe the principles of
good institution, shalbe ignorant in al the
other duties of life, which flow from the
beginnings. He that is seasoned with the
whole

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Wholesome precepts of adolescencie, and after them exerciseth the course of his lyfe, he shall afterwarde easily understand and perceyue, what rules may be an ornament and furniture to all the following ages. Joseph in his childehode and adolescencie, was so taught the feare of God, and so governed bothe those two ages, according to the feare of God, that when he was well stricken in yeares, he also knewe what duties were decent and most meete for an olde mannes gravitie. And herefoze as his childehode and adolescencie, so also was his olde age famous and passing in those duties, which every age requireth. Semblably, whosoever shall honestly direct his youth, shall be able to lead the action of his manhode and olde age most orderly, decently, and plausibly. He which in his youthe shall followe temperance, and learne what convenient meates and potions, and other good exercises are to be offered to this age, shall knowe what order of living he ought to use when he is a man, and an olde man: and what duties he ought to practise.

A Prefident for Parents.

Humane na-
ture is cor-
rupt.

So that parents in the beginning must be careful for this, if they will be parents of good children. Yet notwithstanding I know if they do all these things and practise all these fruteful lessons, yet shal they hardly overcome, and utterly eradicate the naughtinesse and prauitie of humane nature. For our nature by the fall of our first parentes was so depraued and corrupted, and hidde vnder the baile of al vices, so that it can hardly be made sound (vices being abandoned) although thou leauest nothing vndon, and no wayes & precepts vntride in the good and true education of thy child. But if that fault and crime had not so imbroyned and defiled vs (the issue of our first parentes) and also had not oblitterated and obscured in vs the footsteps of vertue, peradventure we myght haue with greater facilitie bene called againe to the path of vertue, in it to perseuer. ¶

The fable of
Esop or the
yong man
and cat doth
resemble
mannes na-
ture.

uen as the Esopicall fable admonyssheth, so standeth humane state, although there be neuer so much labour, trauel and paine exhausted and consumed in our education and institution. A certayne Cat (sayth Esop) was the only delight of a certayne yong-

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yongman: which yongman desired Venus to change hir into a womā: the goddess pitieing the desire of the yongman, conuerted hir into a beutifull woman: with whose beuty the yong man accēsed and enflamed, caried hir with him home, and whē they wer set together in a chamber, Venus desirous to proue whether the cat had altered with hir body hir maners, sēt a mouse into the middest of the chamber: but she (hauing forgotten those that wer present, and hir nuptialles, rising bp) ranne after the mouse, desirous to catch hir & eate hir: so man howsoeuer he be trayned bp in vertue, can neuer so belche oute the olde poyson and venom of vices, that (when occasion is ministred and offered) he feleth not the prickings of vices, and is not enflamed to syn. of this we may take the Iudaicall people for a manifest erample, so intierly beloued of the Lord, who although they had receiued fathers, lawes, grace fauor, a land flowing with milke and honey, and infinite othē benefits of the Lord, and were subiect to many punishments, could not bee brought to forget their corrupt nature, and

aspire

If a man bee neuer so veruolusly brought vp, yet be not the instigation of vice extinguished in him.

A President for Parents.

King David
fell through
natures cor-
ruption.

Noah com-
mitted incest

Samuell was
negligent in
the bringing
vp of his
children, and
rebuked of
the Lord.

aspire into a new mā, in whō Adam was
dead, and Christ liued. They alwayes de-
sired to go againe into Egypt, and (negle-
cting the worshipping of the lord) toke a-
gaine the most vaine superstitions of the
Gentiles. The Bethlemeticall king and
Prophet David, although God thought
and spoke of him honorably for his gods-
lineesse and pietie, notwithstanding, (al-
though he was excellently brought vp, &
instructed in gods law) he coulde not take
hæd to himself, but fel into most filthie &
detestable adultrie, which he impiously
increased by the slaughter of the stout mā
Urias, not deseruing the same. What
speaks of vpon David? Not Noah (whom
God spared, when all other almost peri-
shed in the deluge and inundation) could
so warely walke before the Lord, but he
committed incest, and not with incest a-
lone, but with drunkenesse polluted he
himselfe. Samuel in other things a godly
and iust man, notwithstanding he could
not take hæd but fel into y crime, which
to parentes bringeth great reproche and
infamie. He was blamed and rebuked
because he instructed not his children in
the

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the Artes, erudition, and learning of the
countrey. And to come to Pzophane ex-
amples, what shall we say of Aristotle
that peerlesse Prince of Philosophers? Aristotle.
He could not conquere his corrupt na-
ture, (although without all controuersie
he ascended the top, and scaled the fort of
Philosophie) but fell into the moste fil-
thy loue of a womā, which enforced him
like a brute beast to take the bydle in
hys mouth, and like a horse to cary a wo-
man vpon his backe. What is filthyer
than this, or of a Philosopher what can
be fouler spoken. Although ther be some,
(which otherwise expound thys, and re-
ferre all things to the nature of things)
which would deliuer him from this in-
famous reproche, vndercent in a Philo-
sopher. Demosthenes also the Prince of Demosthenes
Oratoures, the eloquentest man that
euer spoke wyth Greckish tong, (whose
Orations fraught with foudes of Elo-
quence, doe declare the singular granitie
of the man, and shewe forth his seuer
authoritie) could not dissemble nor con-
ceale the vice of hys corrupt nature. As
the receipt of the monie craued by him of
the

A President for Parents.

the *Miletians* to holde his peace, do manifestly purtray, who for the greate sum of money receyued, whē he should make his oration against the *Miletians* cōming to *Athens*, to craue help, came forth amōg the people (having his necke rolled about with wolfe) and sayd *συνάγχιω πασχω*, so that he could not speake against the *Miletians*: then one amongs the people exclaimed, that it was not *συνάγχιω*, but *ἀεγυρεαγχιω* that Demosthenes suffered. And Demosthenes himselfe afterwarde concealed it not, but for a glory assigned to himselfe: for when he asked Aristodemus the actor of plaies, how much he had takē to play, and Aristodemus answered a talent: but (sayth Demosthenes) I haue taken more for to kepe my tong & holde my peace. Cicero the beautie of Rome, and ornament of *Italie*, no lesse excellent *Latin Orator*, and famous *Philosopher*, (although he was most expert in pleding causes, and beautified and adozned withal the preceptes of *Philosophie*, as one who had traueled thzough all learned *Greekish* writers, & exenterated y bowels of *Philosophie*, hindzed by his corrupt nature) could

Cicero.

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could not obey nature, if we beleue Salust
his inuectiues against him: which no mā
wil iudge altogether false, who so euer w
equall minde and right iudgement shall
read them and iudge of them. The migh-
tie Monarche and puissant Prince Alex-
ander the great, had the crimious teacher
of youthe, and best learned scholemaster
Aristotle his instructoꝝ: He although in
all his sayings and deedes (an ambitious
Prince you will say) did set gloꝝy before
him (as the end) & detested infamie. Not
withstanding, he could not so bꝝyde and
tame his nature, but sometime did very
filthily, as he may see, whosoever conside-
reth his luxurious riot, (to which he fil-
thily fel) after he had conquered y^e Persi-
an Prince Darius, and other things also,
which they impute to him, which hath
blased forth, and eternised (by their wri-
tings) his gestes and worthy exploits.
Therefore hath Horace rightly said.

Naturā expellas furca, tamen usq; recurrit.

If nature thou abandonest,

and dost vwith forke expell,

Nath'lesse it vvill returne againe,

As Horace doth thee tell.

K.j.

And

A President for Parents.

And as the common prouerbe sayth,
that vve by nature haue,
VVill sticke by vs, it vvill not thence,
till vve be layd in graue.

And prudent Pindarus hath told vs, that
neither the subtile and craftie Foxe, nor
strong and cruel Lion, can change their
natiue inclination & nature: for although
mannes laboꝝ may tame a Lion: yet he
turnes to his natural feritie & wildnesse.
And a fox doth not forget his natiue craft
and fraudulēt disposition, although he be
made gentle, tame & tractable. Therfoꝝe
as the same Pindarus sayeth, it is a very
hard thing to alter nature. Seeing these
things be so, and that the nature of mā is
coꝝrupt, let not parents yet neglect to doe
their dueties, but laboꝝ with all their po-
wer, to pꝛeuent the coꝝruption of nature
as muche as they may, which must only
be by god education, holosome pꝛecepts &
diligent a we, that when their childꝝen
grow to mannes estate, they may be a
ioy to their parents, a profit to them
selues, and great oꝝnaments
to the common weale.

FINIS.

The Translator, of the bringing

vp of children, taken partly out of the. xxx.
chapter of Iesus the sonne of Sirach.

WHo loues his child, in tender yeres doth labor him to train
To tread the trace of vertues lore in maners, grace & pain
Sometime he doth rebuke his faults, and sometime doth exhort
Him fatherly, and prayseth him in good and godly sort,
He warneth him, and forceth him, to doe thole things be due,
And those things that vndecent be, he willeth to eschue,
That when to ripe yeres his sonne and louing child shal grow,
He may then reap the sedes of ground, that lie in youth did plow,
Euen the rewarde of al his paine, which is an inward ioy,
To see his childe imbracing grace, with vices sore annoy.
What more delite can parent haue, than when he doth espie,
His children following vertues steps, and wayes of pietie,
To be among the noblest men, discent by lineall line
Esteemed, and to beare the bell, in grace because they shine?
Aboundant ioyes do fill the hart of such when as they die,
When in their sonnes their vertues rare yplanted they espie,
That though the fates haue lolde the threde of their desired life,
Yet may their childre aid their friends, in doubtful thinge of strife,
And may his child a rampier leaue, vnto himselfe and his
Against the shot of enuies threats, a bulwarke strong iwis.
But whosoever pampereth and cockereth foolishly
His sonne, and neuer suffers him to wepe, to mourne nor to crie,
But when he hath deserued stripes, a thousand times and moe,
Doth mainteine him in naughtinesse, and still in vice to goe,
That man doth beare a stonie heart, and iron heart in brest,
And hath the name vnworthely of parent swete exprest.
He that absteynes for to correct, with nipping rod his childe,
and blameth not the faulties great of youth, with words vnmild,

K ij.

He

The Translator to the Reader.

He is a foole, and hates his childe, wise Salomon hath tolde,
And harmes him much, when that he thinks in loue he doth him
Euen as a wilde vntamed horse, which hath not felt the bit (hold.
Of bridle yet, cannot abide on backe the rider sit,
Euen so a childe that pampered is, vnder his fathers wing,
Doth flow in manners vicious, and many a filthy thing,
And runnes at randon wickedly abandoning all shame,
Vngratiously against all lawes, he kicks most worthy blame,
Not tractable to vertues trace all precepts doth dispise,
Disdainful when he warned is in good and godly wise.
Such doth reiect the holosome lawes and good monition,
Of friendly friends with deadly hate, and vile obmurmuration,
And so in gulfes of vices vaine, implunged do remaine,
And at the last runnes hedlongs downe to ruine all on maine.
Through fathers foolish pāpring, through mothers cockring loue
A world to see such fondnesse foule, that parents such doth moue.
But thou O parent which dost care, in deede for thy deare childe,
In tender yeres apt to be rail'd, in pliant youth and milde.
Laugh not on him, pamper him not, giue him no libertie,
In youthfull dayes take hede no wayes thou dost excuse his follie
Least tainted when he growes to yeares wyth vices vicious sore,
He may beleue all things be fit and lawful as before.
Bow downe his necke while he is yong and vse correction dire,
While that he is in tender yeares, least when he doth aspire
To ripet yeares, he stubburne waxe, and forceth not all
So shall thy life be mestuous, and bitterer than gall,
So shall he cause thee to lament, to mourue, to sob, to crie,
For to repent thy negligence, in trayning him dueliē.
Teach thou thy child most fatherly, instruct him stil with grace,
Be diligent in warning him to walk in vertues race,
Lest that he shame thy hoared ears, and greue thy hart ful sore,
Lest that he cause thee teare thy eyes, and cockering deplore.

Oh

The Translator to the reader.

Oh pampring fare doth harme, and hurt a tender minde,
 Imperious words do profite much, with minaces vnkinde.
 Stoppe the beginning carefully, long is it ere the tree
 Be ouerthrowen, that rooted is fast in the ground we see.
 See that he voyde all idlenesse, th'increasing of all vyce,
 And set him to some busie worke, and laborous exercise.
 Always see that thou holde him in, not suffering him to stray,
 That when he comes to mature yeres, for parent he may pray.
 Set him to schole in tender yeres, commit him to his booke,
 That he may learne good sciences, as in a glasse to looke,
 Which common life can no ways want a passing pleasant thing,
 Whiche richesse passe, and treasures all of Cræsus caytif king.
 To schoole commit your tender sonnes good sciences to gayne,
 That they may profit countrey soyle, if learning they obtayne,
 And be a ioy to parents dere, and glory to their kinde.
 God stirre the hearts of parents all to haue so good a minde.

Finis. q. T. Gram.

Faultes escaped in printing.

- In B. 1. pag. 1. line. 11. for fall reade fault.
- In B. 1. pag. 2. line. 22. for conuincible, reade conuenable.
- In B. 2. 1. pag. 2. line. 6. for playes. reade players.
- In B. 3. pag. 1. line. 15. for admit read admire.
- In C. 4. pag. 2. line. 9. for sangui read sanguine.
- In C. 4. pag. 2. line. 14. for cline reade cliue.
- In D. 2. pag. 1. line. 10. for culta, reade cultæ
- In D. 5. pag. 1. line. 27. for κ'ωλιγος reade κ'ωλιγος. For
 ἀκομχΘ reade ἄκομ.†Θ.
- In G. 1. pag. 1. line. 10. for viuat nam, reade, Vincit iram,
- In G. 2. pag. 2. line. 23. for distinct, reade di siunct.
- In G. 3. pag. 1. line. 21. for seruanda, reade seruandæ.

Ad Lectorem. F. Y.

*H*ec ego cum vigili legissem scripta labore
Impressa in libro qua praeunte vides,
Nil aliquando fui visus reperire, quod ullo
Esset par illis utilitate modo.
Quisquis enim quanto virtus sit, queris, honore,
Teq; lubens eius, participare cupis,
Hunc legito librū, qua dant haec scripta memēto,
Versatq; diu qua meminisse voles.
Hac bene scripta legas, bene qui vis dicere mores,
Qui pius esse voles, hac bene scripta legas.
Virtutis quicumq; tenet praecepta, suprema
Ille potest magni scandere regna Iouis,
Est homo qui nouit, qui nescit moribus uti
Non homo, sub specie, sed fera bruta, viri.
Vnde feni laudes? Iuueni laus unde latoni?
Vnde fuit Fabio gloria tanta duci?
Multa viris sedem virtus elegit in illis,
Iunctus & ingenua cum gravitate pudor.
Quod si sint mores & tanto pondere virtus,
Hic liber exigui ponderis esse nequit (tannis
Quod Plutarchus enim Gracis prius, ille Bri-
Transtulit, & scriptis amplificauit opus.
Desine propterea Momī stirps tota loquacis
Immeritam verbis rem violare malis

78
Si laudes cessent, cessent male vulnera hi qua
Mome tua, & lingua scommata Mome tua.
Hoc etenim quacunq; vides inscripta libello
Non nisi cum magno scripta labore vides.

AD LECTOREM. L. A.

MOmni abesto procul, mordaces cedit lingua,
Cedit mordaces, M omni abesto procul.
Zoilus abscedat, vacuas latratibus auras
Impleat, haud istum dirnet ore librum.
Brachia virtutis latissima tollere nescit,
In vetito virtus tramite tentat iter.
Traiani praeceptor erat Plutarchus, ac illum
Effigiem viam principis esse liquet.
Plutarchum hinc constat quoddam scripsisse volu-
Ad quod Traiani docta inuenta fuit. (men,
Quē Grantus patria lingua studiosum, et auctor,
(Quandoquidē pueros posse inuare vides:)
Ad nos ē Gracis in nostros transtulit vsus,
Disceret ut mores nostra inuenta bonos.
Excipiant igitur Grantum, Grantiq; libellum,
Queis virtus, mores, queis bona facta placent.
Moribus egregys animo quicunq; studebis.
Egregy mores unde parentur habes.
Authorem defende libri, defende libellum,
Grandius es posthac forte volumen erit.

Ad

AD LECTOREM. G. D.

*H*Æc studioſe viri ſtudioſa volumina docti
Lector habe, pueris non minus apta tuis.
Tradita ſunt lingua primo hac monimenta Pelasga,
Primus & illorum haud ſordidus author erat,
Quæ nunc in linguam legitis translata paternam
Non ſine doctrina, & ſedulitate pari.
Propterea ingentes eius ſpectate labores,
Qui vos hac lingua commoditate inuat.
Tradita qui Græcis aperit præcepta Britannis,
Qui quoq̃, quæ fuerant abdiſta plana facit.
Huic, qui de vobis meruit bene, gratia detur,
Nil opera illius gratius eſſe poteſt.
Tutaq̃, quæ vobis traduntur, tuta tenete,
Ne ſint Zoileæ dedecorata manu.
Quod ſi feceritis, ſient magis inde volentes,
Vt tradant alij plura ſcripta viri.

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